

The INSTRUCTOR

OCTOBER

1938





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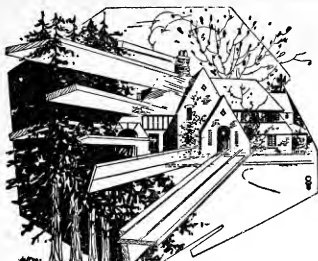


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SUCCESS OF OUR BOOK OF MORMON CLASSES CERTIFIED BY AN OBSERVER

An intelligent and effective use of Holy Scripture in the class room is being demonstrated this year in the Sunday School Book of Mormon classes. The courses of study have been prepared, first of all, with the interest, age level, and needs of the students foremost in mind. With this perspective, the inspiration and authority of Scripture is used to provide a foundation for instruction.

Intriguing history, personal adventure and vital principles, with which the *Book of Mormon* abounds, supply abundant fuel for a burning interest in class participation.

The writer has visited recently many classes with the special objective of observing the personal response and practical values in these Book of Mormon discussions. As a rule the teachers and students readily draw from the source material inspiration and constructive ideas in meeting the living problems of today. Especially are those teachers successful who resourcefully utilize the outlines and the *Instructor*.

They avoid sinking into the bog of a long lecture or soaring into the realm of speculative theology. The closing bell finds a class interested and inspired, eager to return one week hence.

H. Alvah Fitzgerald,
Director, L. D. S. Institute,
Cedar City.



THE INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS
DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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No. 10

General Conference Messages


One Sunday morning, when he was a boy and held the office of Deacon, the writer attended a stake priesthood meeting in the remote section where he lived, and if he were to acquire the age of Methuselah, he will never forget one thing that was said there.

The president of the stake had just returned from a general conference of the Church. This was a rare privilege for anyone in that part of the country to enjoy. At this particular meeting, that morning, he gave a summary of what went on at those Salt Lake gatherings. "Brethren," he ended, "let's be kinder to our wives and mothers and daughters than we have been. We should kiss them once in a while and tell them that we love them still. And let's lighten their burdens and make them happy by helping them with their work."

That was the message he brought back from the conference!

Just what the reaction of the brethren was to that suggestion, it is impossible to say. The writer has often wondered. But there can be little doubt that in two hundred homes in that neighborhood there was a little more kindness, a little more sympathy, a little more love. And so it was immensely worth while that that president of the stake had gone to the capital city of Utah to attend a general conference of the Church.


This man had gone there from one small section of the organization, one of the remote parts. His nature and disposition, his training and discipline, his soul texture, his environment, and, above all, his sense of spiritual responsibility to those over whom he presided—these had enabled him to pick out and to absorb this message of closer human relations, the one thing, it may be, that this community stood most in need of.



But other presiding officers, hailing from other sections of the Church, near and remote, with other personal leanings, other predelections of spirit, other environments, other absorbants, but all with the same sense of spiritual responsibility to their flock, had all gone there prepared to receive some particular message for their constituents, seed-thoughts which might be planted in a hundred thousand homes here and there throughout the organization. Each one had extracted from the conference, perhaps, the one thing that was most needed in his particular locality.

It was as if a huge reservoir had been built in the desert, whose rich supply from cool mountain streams could never be cut off and whose waters, sucked out by a system of canals and ditches, a network over the land, reached every nook and corner of the parched earth, till, instead of a desert, a barren waste, there gradually arose a blanket of wheat and grass, of trees and shrubbery, of flowers and lawn, with houses and barns and domestic animals—all for the benefit and enjoyment of the people who lived there.

Such are the general conferences of the Church.




THE LATTER-DAY SAINTS AND THE BIBLE


The Latter-day Saints accept the Holy Bible for just what it purports to be, nothing less, nothing more. We regard this volume as a collection of sacred historical and literary writings depicting, though incompletely, the divine dealings with mankind on the Eastern Hemisphere from the Creation down to about the close of the first century after Christ. The compilation as it now stands is the work of men, and our modern translations from the original Hebrew of the Old Testament and Greek of the New have been made by linguists and theologians. Recognition of errors in translation and faulty transcription is attested by the many revisions and successive versions of the Bible, and we make reservations accordingly. We acknowledge the sanctity due to divine inspiration, and to the many instances of direct revelation which characterize the Holy Bible in its entirety.

We recognize the Old Testament prophets as men of God, individually commissioned to

impart the divine mind and will to the people; and therefore we accept the record of their inspired utterances and deeds as Holy Scripture.

We hold the New Testament to be a true account of the birth, ministry, atoning death, and literal resurrection of the world's Redeemer and Savior, Jesus Christ, the actual son of God the Eternal Father in both spirit and body. Our Lord's ministry was immediately followed by the authorized service of Apostles and others who had been ordained to the Holy Priesthood, and the words of these were and are the veritable word of God unto mankind.

We place the Holy Bible first among the Scriptures which constitute our written guides in faith and doctrine—(From the *First Hundred Years*, written by Dr. James E. Talmage for distribution at "The Century of Progress Exposition." (Helpful in Teacher-Training, New Testament, Primary and Kindergarten Departments.)



Keys to Human Behavior and How to Apply Them

By Dr. Adam S. Bennion

This series of articles is not and cannot be made to be a treatise on psychology. It has centered in the Preparation of Lessons, in their Presentation, and now at the end of the course can but indicate the importance of the third factor, the Response of Pupils who are taught. A point of view can be hinted—an urge for further study may be created.

What is it that determines human behavior? How may that behavior be modified? As already indicated, all that we can do is to create a desire to know more about a subject so vital to teaching and perhaps point the way for more study.

How and why do people "behave"?

The roots of behavior lie in heredity and environment, including training. This is not the place to present a distinction between the much mooted topics of heredity and environment, nor to attempt to determine their relative importance. They call for extended consideration.

The important thing for teachers to be aware of is that children are "born going" and that the whole course of their development is determined in no small part by the force of this native urge or predisposition to certain lines of action. Even our education links up with natural desires, wants, needs, interests and urges to action.

Our first problem, therefore, becomes one of appreciating the factors determining his conduct. Our next problem is to know how to proceed in the light of our analysis. In other words, how may instinctive tendencies be capitalized?

It is perfectly clear, in the first place, that we ought not to ignore them. None of them is wholly useless, and few of them can safely be developed just as they first manifest themselves. They call for training and direction.

"Some instincts are to be cherished almost as they are; some rooted out by withholding stimuli, or by making their exercise result in pain or discomfort, or by substituting desirable habits in their place; most of the instincts should be modified and redirected." (Thorndike)

Our concern as teachers ought to be that in our work with boys and girls, men and women, we are aware of these natural tendencies that we may work with them rather than contrary to them—that we may "follow the grain" of human nature.

Since these tendencies are the result of responses to stimuli they may be modified by attention either to the stimuli or to the reaction that attends the stimulation. Four methods call for our consideration:

1. The method of disuse.
2. The method of rewards and punishments.
3. The method of substitution.
4. The method of stimulation and sublimation.

No one of these methods can be said always to be best. The nature of the person in question, his previous experience and training, together with the circumstances attending a given situation, all are factors which determine how we should proceed. The vital point is, that both as parents and teachers we should guard against falling into the rut of applying the same treatment to all cases regardless of their nature.

1. The Method of Disuse

This method is largely negative. It aims to safeguard an individual against ills by withholding stimuli. The mother aims to keep scissors out of reach and sight of the baby that it may not be lured into danger. Some parents, upon discerning that the pugnacious instinct is manifesting itself vigorously in their boy, isolate him from other boys—keep him by himself through a period of a year or more that the tendency may not be accentuated. Other parents, observing their daughter's inclination to be frivolous or seeing the instinct of sex begin to manifest itself in her interest in young men, send her away to a girl's school—a sort of intellectual nunnery.

Frequently teachers follow this method in the conduct of their classes. The tendency to self-assertion and verbal combat, natural to youth, is smothered by an unwillingness on the part of the teacher to indulge questions and debate or by a marked inclination to do all the talking.

It is clear that this method of disuse has its place in the training of children, though grave dangers attend its too frequent indulgence. Children and others of immature judgment need the protection of withheld stimuli. But clearly this is not a method to be recommended for general application. The boy who is never allowed to quarrel or fight may very possibly grow up to be a man

afraid to meet the battles of life; the girl, if her natural emotions are checked, may lose those very qualities that make for the highest type of womanhood and motherhood. Fortunately, in these days, it is pretty nearly impossible to bring boys and girls up in "glass houses." Doubly fortunate for they are made happy in their bringing up and are fitted for a world not particularly devoted to the fondling of human-kind.

2. The Method of Reward and Punishments

This method is clearly illustrated in the training of "trick" animals. These creatures through innumerable repetition, are made to do phenomenal "stunts." In the training for every successful "try" they are rewarded with a cube of sugar, a piece of candy, or some other pleasure-producing article; for every miss they are punished—made to suffer pain or discomfort. This same sort of procedure carries over into human affairs. Witness the hickory stick and the ruler, or count the nickels and caresses. Ridicule before the class, and praise for commendable behavior or performance, are typical of this same method. If it is followed, and it clearly has a place in the training of children, care should be exercised to see that in the child's mind in any case there is clear connection between what he has done and the treatment that it receives. With some parents it fairly seems as if their one remedy for all offenses is a tingling in the epidermis—it is equally clear that with some teachers their one weapon is sarcasm. All too frequently these measures grow out of unsettled nerves or stirred up passions, on the part of the parent or teacher, and have really but little connection—remote at best—with the offense in question. There may be an abuse in the matter of rewards, too, of course, but as a rule few classes suffer from too much appreciation. The real art of discipline lies in making the reward or the punishment naturally grow out of the conduct indulged in.

3. The Method of Substitution

Because of the fact that some stimuli inevitably lead to discomfort and disaster—that some conduct is bad—there is need of a method of substitution. The child's mind needs to be led from the contemplation of an undesirable course of action to something quite different. Frequently a child cannot be satisfied with a mere denial, and circumstances may not be favorable to punishment—yet the correction must be made. Substitution is the avenue of escape. A striking illustration in point occurred recently in a cafe in Montana. A trio of foreigners, fa-

ther, mother, and two-year-old son, came in and sat down at one of the tables. Soon after the parents began to eat, the child caught sight of a little silver pitcher for which it began to beg. Whining and crying, mixed in with the begging, created a good bit of disturbance. The only attempted solution on the part of the parents was a series of "don't do that." "No! No!" "Keep quiet, Marti!" a continued focusing of the child's attention on what he ought not to do, and an added note to the disturbance. Then an American across the aisle, having surveyed the situation, took out of his pocket a folder full of brightly colored views. The charm worked beautifully—the meal went on free from disturbance—and the child was happy.

This method involves a good bit of resourcefulness, calling at times for what seems an impossible amount of ingenuity. As someone has said, "It is beating the other fellow to it." It merits the consideration of those who have to handle boys and girls who are regularly up to "stunts."

4. The Method of Stimulation and Sublimation

This method is rather closely akin to that of substitution, with the exception that it capitalizes on tendencies already in operation and raises them to a higher level. Stimulation, of course, merely means the bringing of children into contact with desirable stimuli on every possible occasion; in fact, it involves the making of favorable occasions.

Sublimation involves building upon native tendencies to an elevated realization. Educationally this method is most full of promise. It is seen in kindergarten methods when a child is led from mere meaningless playing with toys to constructive manipulation of blocks, tools, etc. It is seen admirably in football where the pugnacious tendency of boys is capitalized on to build manliness in struggle and to develop a spirit of fair play. It is seen in the fostering of a girl's fondness for dolls, so that it may crystalize into the devotion of motherhood. It is seen when a boy's man leads the "gang" of boys into an association for social betterment. It is seen when a teacher works upon the instinct to collect and horde, elevating it into a desire for the acquisition of knowledge and the finer things of life.

Whatever our method, let us give due consideration to the natural inclinations and aptitudes of boys and girls—let us help them to achieve fully their other potentialities—let us lead them naturally into an expression of desirable tendencies so that undesirable ones may be crowded out of realization.

—*Principles of Teaching.*

JOSEPH SMITH, THE PROPHET

(For Young Readers, by George Q. Cannon. Reprint from the *Juvenile Instructor*, 1866).

XII.

Joseph organized the school of the Prophets in Kirtland, and the Elders and Saints made great progress in the knowledge of God. On the 18th of March, 1833, according to the commandment of the Lord, he ordained Sidney Rigdon and Frederick G. Williams to assist him in the presidency of the High Priesthood as his Counselors. At that meeting, many of the Saints who were present had heavenly visions and beheld many glorious things.

In those days Joseph was much troubled in spirit by the conduct of the leading Elders and the Saints at the gathering place in Missouri. But he did not hide the word of the Lord. He gave them solemn warnings of the judgments that were in store for them, in consequence of their transgressions, and urged them to repent. They did humble themselves before the Lord.

In the month of April, 1833, wicked men began to form themselves into a mob at Independence, Missouri. They wanted to persecute and drive the Saints from their homes, and thereby prevent them from fulfilling the command of the Lord. This was the beginning of persecution in that State. That persecution continued for years, and resulted in the shedding of much innocent blood, and the plundering and driving out of the Saints from the State.

After being driven from Jackson County—from the Center Stake of Zion—deprived of the privilege of building the Temple, the Saints were glad to obtain refuge wherever they could. Some moved into Van Buren county; but they were not permitted to settle there. The people of that county drove them out. Many of those who settled in LaFayette county were expelled from there also. In Clay County, where the brethren mostly settled, they were received with some degree of kindness.

Joseph, during all this time, was not idle. He would gladly have joined the people in Jackson county, and suffered with them, had it been wisdom for him to have done so. But the Lord did not wish him to go up there;

he was needed in Kirtland. Had he gone up to Missouri, the fury of the mob would have been increased towards the Church; and though his presence would have been a comfort to the Saints, yet it was better as the Lord had ordered. Joseph wrote them encouraging letters, giving them the word of the Lord, and counseling them not to sell their lands in Jackson County, but to retain the ownership of them. Though the enemies of the Kingdom of God had driven and afflicted the children of the Kingdom, still Zion would not be moved.

Under Joseph's directions active preparations were made for the erection of a Temple at Kirtland. In October, 1833, he took a mission to the Eastern States and to Canada. He preached considerably to people who had never heard the Gospel, and baptized many into the Church. After his return, he had a printing office established at Kirtland, and commenced the publication of the *Evening and Morning Star*.

Those were the days which tried men's souls. Think of those children who were compelled to wander on the prairie in the cold for days and nights without any shelter! Contrast their condition with yours. They had no comfortable homes and food and clothing. Those people had driven them and their parents away. You have all these blessings. Your parents are not in fear of being driven away from their homes, or of being killed, and having their houses, stock and grain destroyed. The Lord has given you a peaceable home in these mountains. * * * For all these things you should be very thankful to the Lord, and in your prayers you should remember His goodness.

Many of the calamities that Joseph prophesied would come upon the people of Jackson County have already been experienced by them. During the late war between the North and the South, the people of that section suffered terribly. All the abuse and sufferings that they had heaped upon the Saints, they received from one another. They were shot, their houses and fences were burned down, their grain was destroyed, and their stock stolen and driven off, and they were hunted from place to place. They began to learn that the justice of God never sleeps.

(To be continued)

POWER TO LEARN

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments.—Joseph Smith.



We are All Enlisted

The Director of Enlistment Meets with the Enlistment Committee of the "B" Department

Time of Meeting—Third Sunday of Each Month (Beginning October 16, 1938)

This meeting may be held before or after Sunday School or during regular class time as conditions dictate.

Objective of Meeting—To foster actual missionary contacts with young people of the ward 15 and 16 years of age who are not active in the Sunday School.

Suggested Procedure of Meeting

(See August and September issues of the *Instructor*—Articles on Enlistment.)

Missionary Approaches at the Middle Adolescent Period

Our Sunday School records show a sharp decline in attendance as our young people enter middle adolescence. Hence the director of enlistment and those assisting him have a challenge. The efforts to bring our fifteen and sixteen year old boys and girls back into the Sunday School can be fruitful only if we understand some of the reasons why they are staying away. Further, as this is an age of young people which is little understood by the adult or even by the young people themselves, a few suggestions may point the way to successful contacts.

This age is usually the transitional period where a boy or girl really emerges from the idealistic world of play and make believe into a world of realism. It is a time of mental awakening, where reason begins to assert new powers, and explanations are demanded. It is too often a time of toppling pedestals. The boy begins to see his father in a new light and what he sees may be far different from the boyhood hero he had pictured. He compares his father with other men and in his heart there arises either a new pride or the seed of disillusionment and chagrin. The awakening girl sees the angel that was her mother develop the ordinary weaknesses and imperfections of the human race. Teachers in week day schools become subject to a keen though somewhat unconscious analysis, and this scrutiny carries over into the Sunday School and all Church gatherings. The simple prayers of childhood are found wanting and are abandoned, often without replacement.

In this transition the boy or girl sees a rather disappointing world. People and things do not seem to measure up. Life

appears hopelessly tied to the same old dull routine. There is a deep welling up desire to strike out for one's self—to be independent of it all and, in the face of this desire for self-expression, parental authority and religious instruction seem to constitute unnecessary restraints.

To such a youth^{*} the Sabbath morning offers a period for a partial realization of unrestrained liberty. The ties of school and work are removed. Parental influence is slackened. To stay in bed luxuriously without interference, to loaf at the service station or the drug store without the call of school, to visit the swimming hole, to hunt, to fish, to read neglected novels, to drive with other young people into the hills—these are a few of the many impelling urges with which the Sunday School must compete.

How can we interest these boys and girls in the Sunday School program? What attractions can be presented and what methods followed in presenting them?

The regular members of the class constitute the first drawing card. They represent "the crowd" and at this age the gregarious instinct is most sharp. Boys and girls want to be together in groups—not in couples. Even the boy and girl who have become infatuated with each other prefer to hide that infatuation in the crowd. Seldom do they wish to be by themselves. Boys too bashful ask a girl for a date revel in attending a function where other boys and girls are.

The committee member appointed to make missionary contacts would do well to utilize the influence which mere numbers carry. It will be found effective to call on the prospective boy or girl candidate with "the gang," a small group of the class, boys or girls as the case may be. It is hard for any person in middle adolescence to resist "the gang." The very numbers, the very crowd-like nature of the delegation, satisfies the secret longing of the boy or girl to belong—to be of the group. Even when the missionary contact is made singly the appeal should be centered around the satisfaction and pleasure of gathering together.

At this age level the class can do much by organizing a program of social activities; parties, hikes, trips, etc., which will give substance to the missionary appeal. These parties must be for the group—not for couples.

At this period in life boys are most influenced by boys of their own age and girls by girls of their own age. Parental help

should not be sought or encouraged, but the boy or girl brought to feel that attendance at Sunday School is an adventure selected by his or her own free will, independent of the influence of home or the admonition of older people. Only thus can the Sunday School gain permanent members.

There is a deep desire to find reasonable

and satisfying answers which will impel many a boy or girl to attend a Sunday School class wherever a suitable atmosphere for such questions has been created. The enlistment campaign in the B Department thus depends in large measure upon the personality and preparation of the class instructor.

Enlistment Committee,
General Sunday School Board.

ON THE SHOULDERS OF GIANTS

By E. F. Rowe (*Rights Reserved*)

Just a few years before the philosopher and mathematician, Rene Descartes, died, another more noted person was born. He was Sir Isaac Newton.

As is well known, Newton accomplished a more excellent work, and achieved a greater share of fame than did his predecessor, Descartes, and he explained the situation in this way. "If I have seen farther than Descartes, it is by standing on the shoulders of Giants." Which is to say that Newton simply used more of the discoveries of the earlier mathematicians to form the foundation upon which his own works were built.

It is doubtful if Newton or any other person ever achieved greatness, or ever will achieve it, without standing on the intellectual shoulders of a few giants. Newton had a lot of shoulders available: Galileo, Copernicus, Roger Bacon, Aristotle, Archimedes, Pathagoras, and Thales, to mention only a few. All of these men helped Sir Isaac Newton to attain the intellectual height that gave him his ability to see farther than the pioneers upon whose shoulders he stood, and farther than his contemporary, Descartes.

Perhaps you are wondering how all this applies to us as teachers in the Sunday Schools. Newton had all of those famous shoulders handy, and he used them to his great advantage. We teachers also have intellectual and spiritual shoulders upon which we can stand, but I am afraid we don't use them as much as we could, and should.

And what staunch, unwavering shoulders they are: John T. Wahlquist, Adam S. Bennion, George H. Betts, and all the others who are trying to teach us how to teach. Then there are the men who teach us what to teach. Not only those who are alive today, but the inspiring giants of the Scriptures: Peter, Paul, Moses, Isaiah, Jeremiah, Nephi. It would take several minutes to name all of them. And lastly, there is the most glorious pair of shoulders of them all, that of our Lord and Saviour, Jesus Christ.

Perhaps it may seem sacrilegious to talk about standing on the shoulders of the Lord, but the idea is only figurative, and I feel confident that the Lord is entirely willing to help us to increase our vision by allowing us to stand on His spiritual shoulders.

All of these men are ready and anxious to help us to achieve the greatness of vision that Newton's giants did for him, but it is necessary that we go to them with a sincere desire to obtain their help. If we do this we too can see farther than our predecessors, and do a more excellent work, because, like Newton, we will be standing on the shoulders of giants.

Harrison R. Merrill: A Personal Tribute

By George D. Pyper

I cannot describe the feeling that came over me when I learned of the passing of Harrison R. Merrill. It seems as if something snapped and that strength went out of me. Yet, I was not one of his boyhood friends. I had no school companionship with him; neither was I associated with him in any particular Church work or auxiliary board. But I knew him as an ardent lover of music and the drama. I recall that he sponsored many a group of students from the Brigham Young University to witness the finer offerings that came to the Salt Lake Theatre. He must have spent considerable means and deprived himself of other comforts to witness these

great productions. It was no doubt during these visits that he developed his great love for the old Playhouse and of course that met with warm response in my heart, as I was managing that temple of the drama. No doubt he was the inspiration for the introduction of the theme in the recent lessons of the Relief Society which started a flood of dramatic memories that I doubt has ever had an equal in Relief Society circles. Then he was always willing to help in dramatic productions as evidenced by his impersonation of Benjamin in the Sunday School pageant given in the Tabernacle last April.

When he became editor of the *Improvement Era*, and had an office near mine, in the Brigham Young Memorial Building, our paths came closer together and we often talked on subjects of mutual interest. He believed that the arts were a part of the Gospel and legitimate enrichments in the lives of Latter-day Saints.

Brother Merrill loved life. He loved youth and like Abou Ben Adhem he loved his fellow men. He loved this good earth and our glorious mountain peaks. It must have been with the knowledge that this earth, sanctified and redeemed, would be his celestial dwelling that he wrote these beautiful lines:

Let This Be Heaven

O God, let this be heaven—
I do not ask for golden streets,
Or long for jasper walls,
Nor do I sigh for pearly shores
Where twilight never falls;
Just leave me here beside these peaks,
In this rough western land,
I love this dear old world of Thine—
Dear God, you understand.

O God, let this be heaven—
I do not crave white, stainless robes,
I'll keep these marked by toil;
Instead of straight and narrow walks,
I love trails soft with soil;
I have been healed by crystal streams,
By these from snow-crowned peaks
Where dawn burns incense to the day
And paints the sky in streaks.

Dear God, let this be heaven—
I do not ask for angel wings—
Just leave that old peak there
And let me climb 'til comes the night—
I want no golden stair.



Then, when I say my last adieu

And all farewells are given,
Just leave my spirit here somewhere—
O God, let this be heaven.

Probably the most outstanding quality possessed by Brother Merrill was his love of humanity—his friendship. Though I was only one of thousands, he seldom passed my office on his way to the weekly M. I. A. board meeting without coming in to say "hello!" and shake hands; and that great palm of his left a warmth that did not soon die.

At the funeral service one speaker referred to his passing as "untimely." A poet has said that "death cannot come to him untimely who is fit to die." And certainly no one was better fitted to go than Harrison R.

Merrill. I cannot, however, think of him as dead. Robert Louis Stevenson's lines help me in these circumstances:

"He is not dead, this friend; not dead,
But, in the path we mortals tread,
Gone some few trifling steps ahead,
And nearer to the end;
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead.

And so I shall not part with him but hold him in sacred nearness for the lovely things that he has done; but I do pray that God will bless and comfort his beloved wife and children for the loss of his companionship for a while.

TEACHER-TRAINING DEPARTMENT

LESSONS FOR NOVEMBER

THE HOLY BIBLE

Lesson 5. For November 6, 1938

Problem:

What should teachers in organizations of the Church of Jesus Christ of Latter-day Saints know about the Bible and what should be their attitude toward it?

Text:

Teacher Training Manual—"Some Fundamentals of Mormonism" (Jos. F. Merrill) Lesson 5, pp. 22, et seq.

Objective:

"We believe the Bible to be the word of God as far as it is translated correctly."

Suggestions Relating to Preparation and Presentation of This Lesson:

Have the class suggest answers to the questions stated as the problem for this lesson. Have these written upon the blackboard and suggest that members copy them into their note books.

The suggestions published in the September 1937 issue of *The Instructor* page 396 will prove helpful in this exercise. In addition the following may start the train of thought:

Latter-day Saint teachers should know:

- I. How we got our Bible.
- II. What the Bible Contains.

- a. The major divisions.
- b. A general chronology, sequences and relationship.
- c. How to use helps in research—index, concordance, dictionary, commentaries.
- d. The famous classics included in the Bible. For example: The Joseph Story, The Psalms; The Poetry, and Prophecy of Isaiah; Book of Job; The Ten Commandments; The Sayings of the Savior, including the Sermon on the Mount, and the Parables.
- e. The main characters of the Bible in chronological relationship.
- f. The doctrines and ordinances explained or referred to.

III. Why Joseph Smith's reservation relating to correct translation of the Bible is founded in wisdom and common sense.

IV. The relation of the *Book of Mormon* to the Bible.

Members will no doubt suggest many other points.

Right attitudes toward the Bible will develop as inevitable concomitants of the knowledge suggested above, especially if the study is approached with humility and prayer.

ORDINANCES AND PRIESTHOOD

Lesson 6. For November 13, 1938

Problem:

What aspects of the first principles and

ordinances of the Gospel and of priesthood should the teacher of (a) children (under 8 years of age) aim to develop? (b) of young people (between 8 and 18 years?) (c) of adults?

Text:

Teacher Training Manual, "Some Fundamentals of Mormonism" (Jos. F. Merrill).

References:

Talmage's Articles of Faith; Gospel Doctrine, by Joseph F. Smith, ch. 2; Rational Theology, ch. 18 and 20, by Widtsoe; Program of the Church, by Widtsoe, ch. 17; The Gospel and Man's Relationship to Deity, by Roberts, ch. 4 and 18.

Objective:

Teaching the Principles of the Gospel should be governed by the learning capacity, experience and understanding of the group to be taught.

Suggestions on Preparation and Presentation of This Lesson:

Since the purpose of studying distinctive principles of Mormonism in the first part of this course is to help prospective teachers through a "review of the common branches" to organize their knowledge of the restored Gospel for the purpose of teaching others, it is well in this lesson to adopt a two-fold purpose: (1) to organize in a practical, workable way the main points of doctrine on the subject stated and (2) to decide what should be taught at each of the three levels suggested above. Apropos of the latter purpose, the teacher will see at once that in the last analysis, what is ultimately taught to a given individual at any level will be governed by what he already knows and understands of the principles to be taught. (The principle of leading from the known to the unknown.) Conceivably, with an adult learner who knows nothing about a principle the teacher must begin at the first. The purpose of the two-fold approach suggested is to make the prospective teacher aware of the application of the principles of apperception in teaching Gospel principles, so they will select subject matter, illustrations and methods with regard for the limitations of experience, understanding and learning of the learner. The present lesson affords a good vehicle for this purpose.

First, therefore, assemble an adequately representative body of knowledge about these principles, by way of discovering what the prospective trainees already know about them and of showing also what more they ought to know as a "minimum essential" to successful teaching at each general level.

Next, select the points about each subject which may be successfully developed at each level.

Under each subject list all the points which should be included in a practical, workable every day body of knowledge about each subject and using "C" for children, "Y" for youth and "A" for adults, indicate which principles the class agrees (and you concur in) may be taught successfully at these levels.

For example:

Faith

1. Is a "principle of power."
2. How Paul, the Apostle, defined faith (Hebrews 11:1).
3. Explanation of faith. (Lectures on Faith).
4. Dr. James E. Talmage's commentary on Faith, *Articles of Faith*.
5. Relation of Faith to repentance, etc. etc.

Repentance

1. Is a "principle of growth."
2. Of what it consists.
3. Its relation to the abundant life.
4. Its relation to righteousness.
5. Its relation to Baptism, etc. etc.
6. Its relation to the Holy Ghost.

Baptism

1. Purpose (Remission of sins).
2. Correct mode (immersion).
3. Performed by what authority?
4. Age for baptism. Why at the age of 8 among Latter-day Saints?

"The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept. When parents decide not to send their children to Sunday School until they are old enough to know what it is all about, they are adopting a principle which, if generally applied, is ruinous. For by the time children have learned what it is all about it is often too late for them to do much about it. Many valuable years have been lost."

Return to Religion—Henry C. Link.

5. What mental, moral and spiritual conditions should precede baptism?
6. Symbolism of baptism.
7. Baptism as an encouragement to continued righteousness.
8. Baptism as an initiatory ceremony of admission into the Church, etc. etc.

Laying on of Hands

1. Purpose.

2. By what authority?
3. Testimonies of Effects and Benefits of.
4. Enjoyment of the gifts of the Holy Ghost.
5. Some attributes of the Holy Ghost.
6. Its relation to righteousness and the abundant life.

Priesthood

1. What it is.
2. How obtained.
3. History of the priesthood.
4. Its purpose.
5. Its relation to righteousness.
6. Proper exercise of.
7. Ordinances performed by.
8. Its relation to "exaltation."
9. Officers and keys of the priesthood, etc.

This lesson lends itself well to blackboard presentation with members of the class suggesting the points to be included under each head as above.

A period of supervised study at the beginning of the class period after stating the problem and before the blackboard presentation will be appreciated by the class as a means of refreshing their memories, if the whole exercise is not initiated by preview and assignment at least one week in advance.

In deciding at which levels, which points can be successfully developed, the need for simplification of language and illustrations and of skillful adaptation to the age levels will be readily demonstrated by this presentation.

PRE-EXISTENCE AND ETERNAL PROGRESSION

Lesson 7. For November 20, 1938

Problem:

How does Mormonism answer the question from whence came we, why are we here, where are we going?

Text:

Teacher Training Manual "Some Fundamentals of Mormonism." Lesson 7, p. 33.

References:

Talmage's *Articles of Faith; Gospel Doctrine*, by Joseph F. Smith, ch. 2; *Rational Theology*, ch. 18 and 20, by Widtsoe; *Program of the Church*, by Widtsoe, ch. 17; *The Gospel and Man's Relationship to Deity*, by Roberts, ch. 4 and 18.

Objective:

Immortality and eternal life are promised the faithful sons and daughters of God.

Method:

Introduce this lesson with a period of supervised study. Instruct the class in the beginning to find in the reading, material for one minute responses to questions to be drawn by lot by each pupil.

Frame the questions you desire. See questions appearing on page 37 of the manual and the activities suggested for lesson 9, page 430, October 1937 Instructor.

Place the questions, written on separate slips of paper, in small box or a hat and permit each pupil to draw one. Call for responses in the order which best suits your plan of development.

Salvation for the Dead

Problem:

It is said that only those who die as full believers in Jesus Christ can be saved, yet the vast majority of people die without even having heard of Christ. How does Mormonism meet this situation?

Text:

"Some Fundamentals of Mormonism" (Merrill) p. 37.

References:

Articles of Faith, Talmage, ch. 13; *Pearl of Great Price*, pp. 1-27, 43, 45; *Book of Mormon*, pp. 74-89 and foot notes, p. 74; I. Cor. 15:29; I Peter 3:19; Malachi 4:5-6; Smith's Dictionary of the Bible; The Bible.

Method:

1. Assign a committee of two or three members of the class to assemble all scriptural references available relating to Salvation for the Dead.

2. Give them opportunity in the class to present these briefly and have other students take careful notes and mark their Bibles and other scriptures.

3. Assign one member to explain why the doctrine of Salvation for the Dead is universally attractive.

4. Have some one prepare to show the class briefly the relationship of Genealogical work to Salvation for the Dead and to demonstrate briefly some simple techniques of searching for ancestors.

5. Have someone qualified set up and explain the aids and materials helpful in this work.

6. Regard the class as a typical group of investigators or tourists visiting the Temple Block in Salt Lake City. Assign one member to explain why Latter-day Saints build temples.

The Philosophy of J. Golden Kimball

No better tribute to President Jonathan Golden Kimball, who passed away on September 2, 1938, could be given than to quote a passage from one of his own discourses in the Salt Lake Tabernacle. And so, instead of giving the details of his life and his manifold traits of character, which are easily available to the reader, we are giving here a brief quotation

from a sermon of his delivered at the General Conference of the Church in October, 1926. It is serious, illuminating, positive, and tremendously suggestive. Here it is:

We cannot look upon death as a great sorrow and calamity when it involves no stain of honor and no loss of character. We wisely conclude the hand of Providence is in it, and good must come out of it, and we are comforted.

When we contemplate and think of our young men and women with their bright hopes of love, of truth and purity, of goodly gifts from God, of mind, of all sweet affections and aspirations, gone down, blotted out and spoiled, we cannot feel otherwise—be as hopeful and cheerful as we may—that life is dangerous unless we are guided and influenced by the Holy Spirit and directed by steady hands, by men and women as teachers of virtue, truthfulness and happiness, who are not afraid to speak in the name of the Lord.

“Men are that they might have joy.” Happiness is the object and design of our creation and will be to the end of our existence if we pursue the path that leads to it. This path is virtue, uprightness, faithfulness, holiness. To keep God’s commandments we must know them. To know them we must read the scriptures and repent and be in tune with the Holy Spirit and He will lead us into all truth and show us things to come. I promise you that you shall hear a voice behind you saying, “This is the way, walk ye in it.”



Jonathan Golden Kimball

THE DESERET SUNDAY SCHOOL UNION

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

TEACHER, STICK TO YOUR LESSON!

When a contractor builds a house of any kind, he has a blueprint. This blueprint contains the plans and specifications for the house. Then, as the building progresses, he consults this plan frequently, to see that all the material is what is called for and that each part is in its proper place. This is the contractor's and the owner's guarantee that the house will be properly built.

The teacher of a class is like a building contractor, and a lesson is like a house.

In the case of the teacher, the blueprint is his written preview of the course. It enables him to see the end from the beginning. By consulting his plan often he is able to tell not only what material to give the class, but also where and when to give it. Moreover, the outline of the course will enable the teacher to make a complete, well-rounded course, so that no unimportant detail shall receive too much emphasis nor an important particular too little.

Now, every course for the Sunday School is written under the direction of the General Board. The writer of the course is selected by the Board, and his outline is submitted for approval before he begins his work. After the course is written and before it is published, it is submitted to committees representing the general authorities of the Church—the Gospel Doctrine to the Melchizedek Priesthood Committee, Missionary Training to the Missions Committee, and the courses "A," "B," and "C" to the Presiding Bishopric. Furthermore, the plan of the course is always published in *The Instructor* prior to the appearance of the first Quarterly, so that the teacher may see just what each lesson is about, what material is

in it, and the direction in which the course aims to go. This plan is the teacher's blueprint.

But if the teacher does not consult this general plan once in a while, he is apt to build an unbalanced course. It may be that he will make a detour into territory that is already provided for, or that he will bring in matter that would best be left out, or that he will omit something essential. It is urged, therefore, (1) that every teacher consider carefully the general plan for the course and keep it in mind always, and (2) that he resist every temptation to sidetrack the material presented in the lesson for any particular period or to introduce something else in its place.

Teacher, stick to your lesson!

SPEAKING OF THE CHURCH WELFARE PLAN—

"Those who watch the clock at twenty are watchmen at sixty."

"A man's worth to society should be judged by what he does when he doesn't need to do anything."

"The man who falls down gets up a lot quicker than the one who lies down."

"Laziness travels so slowly Poverty soon overtakes him."

Keep on killing time, and one of these days you are going to murder that opportunity you were looking for.

A pulling mule can't kick and a kicking mule can't pull.

GREETING NEW SUNDAY SCHOOL MEMBERS

A very important assignment usually given little thought or consideration by the Ward Superintendent is that of greeting members upon arrival at Sunday School. It is not the duty of the superintendent or his assistants to stand at the door and greet new members. In a well directed Sunday School they have numerous other duties to perform on Sunday morning, but they should see that the position is filled by one or two of the most able, efficient and capable persons in the ward. Why? Because the first impression a newcomer receives is very important. If that first impression is favorable, chances are in our favor that the person will come again. May we state it this way: The person who greets new members with a friendly smile, a warm and hearty handshake and who in a pleasant tone of voice says, "We are delighted to have you with us this morning," is a good salesman selling that person a seven day return trip ticket to Sunday School. Sales are often made or lost during the first fifteen seconds of an interview. New guests can become permanent members or lost as a result of their first impressions of Sunday School.

Newcomers should very naturally be given special consideration. Their wishes should be ascertained. The classes held for persons of their approximate age should be mentioned. A judicious "greeter" will extend an invitation to take seats in the proper section and direct them to the right class, also see that they are introduced to the teacher and class officers. If two people are stationed at the door, one might very effectively leave for a moment and escort the new member to the correct class and make the necessary introductions.

It then becomes the duty of the teacher and the class officers to see that they are made welcome and introduced to the rest of the class members. Introduction to as many people as convenient and possible is heartily recommended. One of the most effective ways a teacher can greet a new member is to have a well prepared lesson, brimful of interest and student activity throughout the class hour. At the close of the class both the teacher and members should express appreciation to the newcomers for attending and invite them to come again.

At the close of the exercises the person who welcomed the new members to Sunday School should again greet them with a handshake and inquire if they enjoyed them-

selves. Affirmative commitments tend to make regular Sunday School attenders. Express thanks and appreciation in behalf of the superintendency and school for their attendance and proffer a cordial invitation to return next Sunday.

The Instructor: Timely Warning

By Manager A. Hamer Reiser

Some one once criticized the famous Billy Sunday's conversions on the ground that they were not permanent. He replied: "Neither is a bath."

After the "Summer slump" thousands of people who have attended Sunday School irregularly during the summer return hoping to gain the sense of cleanness, invigoration and spiritual buoyancy which comes from inspirational Sunday Schools, soul-satisfying and faith-promoting classes.

Sunday Schools properly conducted and classes well-taught do refresh and renew people morally and spiritually. But this isn't permanent. They need it again and again every few days. Life in the world uses them so severely.

Sunday School officers and teachers have the rare opportunity and obligation of serving spiritually nourishing refreshment to their fellow men. It is therefore necessary that they be spiritually well-nourished and adequately supplied themselves.

This is the purpose of *The Instructor*. Every Sunday School which is well supplied with *The Instructor* has the means of giving inspiration from a deep, plentiful, ever-fresh source. The dynamic, impressive schools and classes are those well supplied with the bounteous inspiration which *The Instructor* offers.

Current issues contain lessons, instructions, general articles for the early fall resumption of Sunday School activities. The great bulk of subscriptions are expiring now. It is therefore important that you act at once to have the officers and teachers of your school renew their subscriptions without delay or obtain the magazine so they will be better able than ever to serve your community.

Order forms are sent for your convenience. If they are properly and completely filled out and proper remittance accompanies them, rapid service in response is assured. By using our renewal forms, present subscribers are assured prompt service also.

RELIGIOUS HOBBIES

Brethren and sisters, don't have hobbies. Hobbies are dangerous in the Church of Christ. They are dangerous because they give undue prominence to certain principles or ideas to the detriment and dwarfing of others just as important, just as binding, just as saving as the favored doctrines or commandments.

Hobbies give to those who encourage them a false aspect of the Gospel of the Redeemer; they distort and place out of harmony its principles and teachings. The point of view is unnatural. Every principle and practice revealed from God is essential to man's salvation, and to place any one of them unduly in front, hiding and dimming all others is unwise and dangerous; it jeopardizes our salvation, for it darkens our minds and beclouds our understanding. Such a view, no matter to what point directed, narrows the vision, weakens the spiritual perception, and darkens the mind, the result of which is that the person thus afflicted with this perversity and contraction of mental vision places himself in a position to be tempted of the evil one, or, through dimness of sight or distortion of vision, to misjudge his brethren and give way to the spirit of apostasy. He is not square before the Lord.

We have noticed this difficulty, that Saints with hobbies are prone to judge and condemn their brethren and sisters who are not so zealous in the one particular direction of their pet theory as they are.

There is another phase of difficulty—the man with a hobby is apt to assume an "I am holier than thou" position, to feel puffed up and conceited, and to look with distrust, if with no severer feeling, on his brethren and sisters who do not so perfectly live that one particular law. This feeling hurts his fellow-servants and offends the Lord. "Pride goeth before destruction, and an haughty spirit before a fall." (*Proverbs 16:18.*)

There are some great truths in the plan of redemption that are fundamental. They cannot be ignored; none others can be placed before them. The fatherhood of God, the efficacy of the atonement of our Lord and Savior, the restoration of the Gospel in these latter days, must be accepted with our whole hearts. We cannot compensate for a lack of faith in these essential doctrines by the most absolute abstinence from things unhealthful, by the rigid payment of tithing on our "anise and cummin," or by the observance of any other outward ordinance. Baptism itself without faith in God avails nothing.—*Juvenile Instructor*, Vol. 37, pages 176-177, March, 1902, *Gospel Doctrine*, by Joseph F. Smith.

FROM THE OTHER SIDE OF THE WORLD

Greetings and good wishes come from the Perth Latter-day Saint Sunday School of West Australia, twelve thousand five hundred miles from Zion. The school was organized June 14, 1904, and some of the children and grand-children of the original members attend. There are 54 enrolled, with an average attendance of 85%. Superintendent, William Wood; assistants, A. Williams and F. Compton; secretary, Jewel Delahunty; organist, Dorothy Macmillan; Teachers: Sister M. Archer, D. Macmillan, D. Williams, H. Whitton and Elder Ellworth.

The *Instructor* reciprocates the good wishes of the Perth Sunday School and the West Australian Mission. May they find joy in the Sunday School work.



PERTH SUNDAY SCHOOL, WEST AUSTRALIA

"Behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory, remembering unto the Father my body which was laid down for you, and my blood, which was shed for the remission of your sins."—D. & C. 27:2.

PRELUDE

WILLY RESKE.

Lento

p *dim.* *pp*

SACRAMENT GEM FOR DECEMBER, 1938

(Deseret Sunday School Songs, No. 45, First Stanza)

In remembrance of Thy suffering,
 Lord, these emblems we partake,
 When Thyself Thou gav'st an offering
 Dying for the sinner's sake.

POSTLUDE

p *pp*

GENERAL PERSHING SAYS

"Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller, or maker, or both, as traitors and the nation will suddenly find itself amazed at its efficiency and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy." Copied—The Index.

SECRETARIES



Albert Hamer Reiser, General Secretary

"ARE YOU THERE?"

A novice's experience of speaking over the radio is disquieting. "The great unseen audience" may be, most likely is, no audience at all. It may be a blessing that some radio speakers do not know the facts about their audience or lack of one.

Writing for secretaries in this department is like speaking over the radio. The writer rarely knows whether anyone reads what he writes. There are some reasons for believing that this department has no readers. It is important that we know some of the facts, however; not to flatter the writer, nor to disillusion him, for he is prepared for the worst, but rather to discover how to use the space for the greatest good of the greatest number.

Therefore a poll is proposed. We don't ask you to tell how much you like what you read in this department, or what you

like best. We don't dare risk asking whether the department should be abolished. The number and nature of responses received will answer that question.

We do, however, ask everyone who reads this to write a postal card to the "General Secretary, Deseret Sunday School Union Board, 50 N Main St., Salt Lake City, Utah," and tell him what the reader wants discussed or written about in this department.

Bona fide responses should be very valuable for they should serve as a guide as to the most profitable use to which this department can be put so far as concerns the people for whose benefit it is provided.

Stake secretaries may put the matter before groups of ward secretaries and send in one card, representing the expression of the group. Individual secretaries need not wait for group action, however. They are invited here and now to speak out in meeting and express themselves upon the subject.



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

87% EYE MINDED??

An attractive advertisement appearing in a recent issue of a national magazine featured the following statement:

"Scientists say that our EYES record 87% of all our sense impressions:

Sight	87%
Smell	3½%
Hearing	7%
Touch	1½%
Taste	1%

Being interested in scientific authority for this statement, I wrote to the advertiser and made inquiry. I was referred to the director of the General Electric Company, Lamp Department, Cleveland, Ohio, Dr. M. Luckiesh, who in collaboration with another scientist has written, "The Science of Hearing." (D. Van Nostrand Company, New York).

Dr. Luckiesh replied as follows:

"Dear Mr. Reiser:

"I have your letter of June 6th quoting some figures in regard to the percentages of total impressions arising by way of the various human senses. I know this material has been published rather widely but I have always cautioned against its use. It is quite obvious that a large percentage of our impressions come through the visual channel. However, I generally state that the visual sense is our most complex and useful sensory process and that seeing is our most universal and controllable activity. This is safer than giving figures in regard to which there is no general agreement. In fact we do not know enough about the human being to evaluate the various senses with any degree of accuracy.

"Psychologists will agree that in general the experience and educational value of impressions received through the visual sense are far more important than those received through other sources. However, there is no agreement as to the quantitative values

assigned to the various senses in this respect. The following are estimates made by Joseph J. Weber (Relation of Experience to Learning, Educational Screen, November, 1922, pp. 284-288, and Dec., 1922, pp. 315-318) who makes visual experience three times as important as auditory experience.

Visual Experience	46%
Kinesthetic	22%
Auditory	18%
Instinctive	8%
Cutaneous	4%
Olfactory and Gustatory	2%

"I have also heard it claimed that 85% of education is accomplished through the visual sense. However, all attempts to track down these statements to authoritative sources have been rather disappointing. I think it is quite obvious that the importance of the various senses depend upon the task being performed including the requirements of performance and environment. Therefore, I consider it a rather hopeless task to make any accurate estimates which would be of much value in generalization.

"In our researches of the past quarter of a century and particularly those of the last decade we have greatly extended our concept of seeing beyond the older narrow concept of vision. Our recent book, *The Science of Seeing* (D Van Nostrand Company, New York), should be of interest to you in certain

aspects at least. I presume you will find it available in your library.

Yours very truly,
M. Luckiesh."

I wrote to Dr. Luckiesh, upon receiving this, expressing appreciation and requesting permission to publish it for the information of Sunday School visual aid enthusiasts. His reply very graciously assured me, "you are quite at liberty to use the letter in any way you wish."

Mr. A. P. Hollis, Film Editor of the DeVry Corporation, is authority for the following report:

"Writers in visual education, who have been tempted to use figures giving the percentages of our knowledge gained through the different senses, have found themselves embarrassed when exact sources and quotations were demanded. Reliable laboratory data on such facts have not been reduced to such exact form.

"Five years ago the author attempted to run down a statement which had been much used by commercial moving picture interests and quoted by educators. One magazine ran a diagram divided like a pie showing that psychologists agreed that 87% of our knowledge was gained through the sense of sight. The author determined to trace the psychologists who had agreed. He wrote to the editor for their names. The editor didn't know any, but referred to a prominent business man, who had made the statement; the business man said he didn't know the psychologists, but he heard a preacher state it in a sermon."

CHORISTERS AND ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham, Gerrit de Jong and Wallace F. Bennett

DECEMBER

December brings round again the ever-recurring opportunities of Christmas—truly a festival of music. The angels sang on that first Christmas night, and ever since children and grown-ups in Christian nations have rejoiced, in song, the thrilling story of the Savior's birth.

In December, more than in any other month, the musicians of the Sunday School can bend their efforts to a definite end—the successful Christmas program. The practice periods before the program provide two-fold opportunities—to prepare the school for the congregational singing of Christmas songs,

and to build up the Christmas spirit in each singer's heart through song. In December the practice periods should be spiritually rich, planned to bring out the joy of Christmas singing through old, well-remembered songs resung—avoiding too much technical detail and repetitive rehearsal.

If the December union meeting comes early enough, it can be made of immense practical value in preparation for the Christmas program. Include in your program the singing of some of our best-loved songs and carols for their own sake. Sing them uncritically for the delight of the singing. If possible, the stake chorister might bring a new song, a traditional carol, perhaps. In many of our

public schools Christmas folk music is taught to students of all ages. Check with a public school teacher. If such a song is available, it may be new to the Sunday School musicians, but familiar to the children they teach. Thus the scope of your Christmas repertoire may be widened almost without effort.

Sing of Christmas, and then plan for it. Your December union meeting should be rich in real helps to both choristers and organists. Let each take away with him some definite, written suggestions for Christmas music. Don't stop with a list of the Christmas songs for the congregation. Exchange names of suitable soloists who could contribute a new note to a program in some ward other than their own. A list of suitable solo selections might insure appropriate music and prevent a clashing musical discord

in some ward's Christmas program. And, don't forget the organist. Help her to make Christmas selections from available sources, so that her part of the Christmas music will help build a reverent background for the program, and particularly for the sacrament, which should be particularly impressive on the day we celebrate the birth of our Redeemer.

The fore-handed stake musicians who prepare to give their workers a rich supply of Christmas music can do more at union meeting than hand out lists. They can illustrate the material they recommend, using their ward musicians as organ and vocal soloists—turning this union meeting into a delightful Christmas program in itself—a climax to a successful year and a promise of good things to come.

UNION MEETINGS

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

The ten union-meeting plan inaugurated last January should be completed this month. In the event that Union Meetings were started and kept on schedule, no meeting is expected in December. Otherwise, *December should be used to complete the ten union-meeting plan.* See previous issues of *The Instructor*.

"Were half the power that fills the world with terror, were half the wealth bestowed on camps and courts, given to redeem the human mind from error, there were no need for arsenals and forts."

"We are sowing, daily sowing, countless seeds of good or ill. By a whisper sow we blessings. By a breath we scatter strife. In our words and looks and actions lie the seeds of death and life."

MY BROTHER'S KEEPER: A Sonnet

By Bertha A. Kleinman

To hold my own upon my own home soil
 Is ground sufficient for my feet to stand.
 Why challenge aliens to fence and foil
 With combat fretting in my own home land.
 To quell my neighbor is no fray of mine,
 Nor mine the call his precincts to invade,
 To hold my own—that is my battle line,
 Myself subdued—that is my first crusade.
 My brother's rote is not for me to say,
 And if my brother's keeper I must be,
 No jot of stewardship do I betray
 Who yield to him the might of agency.
 My right alone to point his destiny—
 'Know ye the Truth . . . the Truth shall make you free!'

GOSPEL DOCTRINE

SUBJECT: THE BOOK OF MORMON

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Frederick J. Pack, Chairman, Herbert B. Maw and Gerrit de Jong

LESSONS FOR DECEMBER

THE ALMIGHTY PROTECTS HIS PROPHETS

Lesson 42. For December 4, 1938

Texts:

Alma, 14; Gospel Doctrine Quarterly.

Objective:

Those who cut themselves off from contact with the Spirit of God through unrighteous living lose their appreciation of the full value of righteousness.

Suggested Outline of Narrative:

- I. Alma and Amulek taken before the Judges.
 - a. Accused of various offenses.
 - b. Defended by Zezrom, who was reviled by his former friends and followers.
 - c. The prophets were imprisoned.
- II. Persecutions of the Righteous.
 - a. Male believers driven from Ammonihah.
 - b. The wives and children of those who followed Alma were burned to death. Alma and Amulek forced to witness the burnings.
- III. The Prophets in Prison.
 - a. Abused daily by Judges and Rulers.
 - b. Confined without food, drink, or clothing.
 - c. Their intense suffering.
- IV. The Deliverance of the Prophets.
 - a. The rulers challenged Alma to deliver himself from prison.
 - b. Alma cried to God for strength.
 - c. Prison destroyed.
 1. Earth shook and walls of prison crumbled.
 2. All within prison, except the two prophets, including rulers and judges who persecuted Alma, were killed.
 3. The people fled in terror.

Supplemental Material Suggestions:

A. It will be profitable to review the account of Nehor and the establishment of his order. (See Alma, Chapter 1).

B. How did the beliefs of members of the order of Nehor differ from the doctrines taught by Alma?

Gospel Topic Suggestions:

A. Discuss the statement: "The light of God's spirit is necessary for a clear understanding of what is good, and for a sound conception of the true values of life."

B. Point out changes which have come in the attitudes of people who have deserted the gospel after having once been faithful to its precepts.

C. Why do those who lose their faith usually fail to return to the fold?

D. Compare the remarkable deliverance of Alma and Amulek with similar experiences of biblical and other religious characters.

THE REPENTANCE OF A FEW

Lesson 43. For December 11, 1938

Texts:

Alma 15; Gospel Doctrine Quarterly.

Objective:

It is never too late to repent of one's sins and follow the paths of righteousness.

Suggested Outline of Narrative:

- I. Alma and Amulek journey to Sidon.
 - a. Instructed by God to leave Ammonihah.
 - b. Joined their righteous followers who had been driven from their homes.

Related the account of the destruction of the wives and children of the righteous.
- II. The healing of Zezrom.
 - a. Lay sick with a high fever.
 - b. Sent for Alma and Amulek.
 1. Rejoiced over their deliverance.
 2. Asked them to heal him.

Confessed his faith and belief.
 3. Healed instantly through prayer of Alma.
 - c. Baptized into church and became missionary.
- III. Alma establishes order of the church in Sidon.
 - a. Ordained priests and teachers.
 - b. Baptized many.

- IV. Alma and Amulek journey to Zarahemla.
Alma dwells with Alma.
- V. People of Ammonihah continue in wickedness.
Attributed the deliverance of Alma to an act of Satan.

Supplemental Material Suggestions:

Zeezrom and Amulek. Compare them with Paul, Alma, Sons of Mosiah, and others who have repented of their sins and lived in righteousness after hearing the truth.

Gospel Topic Suggestions:

- A. What constitutes true repentance?
B. Discuss the statement of Augustine: "Before God can deliver us we must un deceive ourselves."
C. Consider also the statement, "Late repentance is seldom true, but true repentance is never too late."
D. Point out from the lives of Alma, Amulek, and Zeezrom, the effects of God's forgiveness which comes through repentance.
E. Compare the healing of Zeezrom with similar miracles performed by Jesus and others through the power of the priesthood.
F. For additional information of the subject of this lesson see *Discourses of Brigham Young*, pp. 242-248; *Gospel Doctrine*, by Smith, pp. 116-118.

THE FALL OF AMMONIHAH

Lesson 44. For December 18, 1938

Texts:

Alma 16; Gospel Doctrine Quarterly.

Objective:

"Sin may open bright as the morning, but it will end dark as night."

Suggested Outline of Narrative:

- I. Ammonihah destroyed.
 - a. City invaded by Lamanites.
 - b. Laid in ruins.
 - c. Every inhabitant killed.
- II. The captives from Noah.
 - a. Lamanites carried many inhabitants of Noah into wilderness as captives.
 - b. Nephite army follows Lamanites and routes them.
Release every captive.
- III. Peace is restored among Nephites.
 - a. Alma and Amulek continue missionary activities.

- b. Others called to preach.
- c. Equality among the people established.
- d. Spirit of God poured out on the nation.

Gospel Topic Suggestions:

A. Discuss the statement: "Most of those who prosper in sin will not give ear to criticisms of their unrighteousness."

1. Apply this statement to the inhabitants of Ammonihah.

2. Apply the statement to the Jews at the time of Lehi, and to others who have been called to repentance.

B. Who is in the greatest danger, one who has not heard the truth and sins, or those who know the laws of God yet do evil? Why?

C. Point out examples of sinners who bring about their own destruction by their sins.

D. Discuss the statement: "God is justified in eliminating an infamous condition by destroying the unrighteous." Apply the discussion to the city of Ammonihah.

E. Have a member of the class review the statements of God through his prophets relating to righteousness in the promised land. (See II Nephi, Chapter 1 and Ether, Chapter 2).

Suggestions to Instructors:

Many Latter-day Saints who hold the priesthood and who have been taught from their youth the truth, have become inactive in the Church because of their greater interest in secular matters, some of which are in conflict with Church doctrines. A definite effort should be put forth to warn class members of the dangers coming from adopting interests in conflict with Church standards. Stress the fact that those who knowingly depart from the Church for anything else usually do not return to it unless some disaster brings them back. Inspire class members not to sacrifice an exalted eternal future for earthly pleasures and honors. The doctrines taught by Alma and Amulek apply as definitely to us as they did to Zeezrom and the other Nephites.

CHRISTMAS EXERCISES

Sunday, December 25, 1938

MISSIONARY TRAINING

COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett

CONCERT RECITATION FOR DECEMBER

"And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." (Luke 2:10-11.)

LESSONS FOR DECEMBER, 1938

A DIVINE HEALTH PROGRAM

Lesson 40. For December 4, 1938

Texts:

Sunday Night Talks, Talmage, pp. 442-451; *Doctrine and Covenants*, Section 89; *How to Live*, Fisher and Fisk; *Human Nature in Religious Education*, Poulson, Lesson 23. (Deseret Book Co.)

Objective:

"Man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (See *Doctrine and Covenants*, 93; 35.)

Suggested Material Outline:

I. The Hygiene of the Soul.

The soul is the body and the spirit united. Health of the soul, therefore, is a state of activity in which both the spirit and the body are functioning properly—in short, it is the abundant life which Jesus urges us to live. Because Jesus taught, "Take no thought of your life, what ye shall eat; neither for the body, what ye shall put on," some have considered the body so inferior as to need mortification. But such teachings were given simply to call attention in a vivid manner to the fact that one should not merely follow the low way of physical existence.

II. The Bread of Life.

(Read John 6:22-71.) We have taught through the lessons of this year, that spiritual food may be found in the scriptures, and especially in the teachings of the Lord and Master.

III. The Word of Wisdom.

- a. A revelation through Joseph Smith. On February 27, 1833, a Word of Wisdom was revealed.
- b. Activity. "Thou shalt not be idle: for he that is idle shall not eat the bread of the laborer." (*Doctrine and Covenants* 42:42.) Contrast this life of action with that of being carried from place to place by a modern automobile.
- c. Hardships. Endurance and strength are developed under hardships; as for example, in mountains where farming land is scarce, near deserts where water must be carefully conserved, under climates with seasons which are extreme, on coasts where fog keeps back the sunlight, and on land with poor and rocky soil. Out of such environments, if they are not too severe, come hard and spirited youths with courage to meet the problems of life.
- d. What shall we eat? Food constituents may be classed as proteins, fats, carbohydrates, inorganic salts, and vitamins. The body needs all of these constituents in proper balance. Such equilibrium is not adequately achieved by a constant diet of meat, bread, potatoes, and pie. A greater variety of food is needed, especially if one is to obtain the necessary inorganic salts and vitamins. This need is expressed in the statement, "Every herb in the season thereof, and every fruit in the season thereof." Proteins which are so necessary to the growing body may be obtained from peas, beans, lentils, milk, eggs, cheese and meat. Students of nutrition advise that the average adult should draw freely from other protein sources but eat meat sparingly, yet not eliminate it completely from the diet. Of the cereal grains, wheat is ranked first as a source of nutrients.
- e. Tea, coffee, tobacco are habit forming drugs. The wise person will not wish to become a slave to drugs which do damage to the body, which consume hard earned money, and which take away one's freedom.

Probably in no other field is mankind so exploited as in this field where human weakness is preyed upon.

- f. Alcohol. This so-called stimulant is not a stimulant at all, but a narcotic. The higher centers are inhibited by it and controlled behavior is cast to the winds. One's better self is dethroned and the lusts of the flesh are let run rampant. Using alcohol as an aid in recreation or as a means of escaping the real situations of life is evidence of moral and mental weakness.
- g. Temperance. We will need to learn the art of controlling our hunger, our sleep, our sexual impulses, our muscular exercises, our study, our love for our parents and children, and our religious activities so that we may keep all these aspects of living properly balanced and integrated. "Let me exhort the young people particularly, and the Saints generally, to weigh well the value of moderation in all their actions and amusements. Remember, too, that excessive fasting is not good; neither is excessive labor, but idleness and waste of precious time is infinitely worse." (*Gospel Doctrine*, Joseph F. Smith, p. 300.)
- h. A promise. A promise of health, endurance, and mental and spiritual power is given to those who follow the Word of Wisdom.

IV. Mental-Health.

Here are a few mental-health rules: Do one thing at a time. Avoid worry by determining first if the problem is really your own; if it is not, turn to other duties; if it is your own, make up your mind whether it should be done now and if so attack it with courage; if it should be solved at a later date, lay plans for the solution and pass to other problems. Attack problems which are difficult enough to call forth your best effort, yet not so difficult as to bring defeat. Self-confidence comes with the habit of success; therefore, actively attack your problems, do not waste time day-dreaming. Avoid hurrying through your work; aim at quality rather than quantity. Make clean-cut and practical decisions, but permit changes in the presence of new facts and information. Guide your emotions, neither fight them nor run away from them. Keep a proper balance between work, play, sleep and exercise.

Be a social being. Avoid breaks between your ideals and your actions.

Suggested Method Outline:

- I. to IV. This lesson might be presented in the form of a "street meeting" with a program as follows:
 Song: "We Thank Thee, O God, for a Prophet."
 Prayer:
 Song: "High on the Mountain Top."
 Talk: "The Hygiene of the Soul" and "The Bread of Life."
 Talk: "The Word of Wisdom."
 Talk: "Mental-Health."
 Closing Song and Prayer if desired.
 The three speakers will find adequate help in the outline and texts. Here is an opportunity for the teacher to help "bring out" timid members of the class. By proper guidance and help they can be led to a fine success and thus improve their self-confidence.

Assignment:

Urge each member to look deeply into the letter and the spirit of the Word of Wisdom with the view of establishing even better life habits. The teacher will present next Sunday's lesson, "Marriage and the Home."

Two and One-Half Minute Talks:

If your class is given opportunity, such a talk could be presented on the subject, "I am the bread of life." (See *John* 6:22-71.)

Teacher's Closing Minute:

The teacher might close with this statement: Our souls may be glorified with increased health, endurance, and mental and spiritual power if we will keep the Health Program of the Lord. Let us repeat the concert recitation for December."

MARRIAGE AND THE HOME

Lesson 41. For December 11, 1938

Texts:

Articles of Faith, Talmage, pp. 442-447;
Sunday Night Talks, Talmage, pp. 453-471.

Objective:

The righteous union of the sexes brings a greater opportunity for personality development, permits the perpetuation of the race, and provides the home which is the basic unit of society. To make these values everlasting, marriage should be for time and eternity.

Suggested Material Outline:**I. What Should One Bring to the Marriage Altar?**

- a. The charm of being one's self. We are all different, yet very much alike. Nothing is more charming than a well integrated yet unique person, and nothing more disgusting than the person who attempts to wear the mask of another. All may not be beautiful of feature or form, but all may be charming. To become so one needs only to build the Christ-like character out of the materials at hand. Let such charm approach the marriage altar.
- b. The masculine and the feminine. These days we see a tendency for women to take on some of the characteristics of men, and men the characteristics of women. Undoubtedly when neither man nor woman manifest the sexual tendencies, the mental characteristics, and the ambitions of the other, we shall have a truer expression of personality. To women is given the sacred privilege of bearing and rearing the children of society. Why should she not hold this trust inviolate and insist on being trained for this great mission? Intelligent, religious, and loving mothers are bedrock in any social order. Men must be strong to wage the battle of life, in order that the mother and the children may be protected, sheltered, and fed.
- c. Uncorrupted "life cells." Each person is the custodian of a long line of heredity bound up in "life cells." These cells were left in trust when parents mated to bring forth a new life. Such "life cells" should be brought to the marriage altar undefiled. We believe in being virtuous and chaste.
- d. A knowledge of sex. Often the marriage altar is approached without the knowledge of how physical life begins. Too often the little which is known is rated as prurient. Without being abashed these young people should take to the marriage altar a full understanding of how sex functions in maintaining the race and in bringing a fulfillment of the romantic passion of true love.
- e. A willingness to give and take. Two personalities will need to be blended into an integrated whole without either losing its identity.

II. Celestial Marriage.

One who really believes in personal immortality would wish a marriage for eternity. This type of marriage is solemnized in the House of the Lord and is offered only to those who are considered worthy. Such a marriage gives much greater meaning to this sacred relation, and beyond question makes the home permanent. Too many turn down a birth-right for a mess of pottage.

III. Honor and Responsibility of Parenthood.**IV. The Family.**

"Within the family established and maintained according to the word of God, man and woman find their holiest and most ennobling happiness. Individual development—the education of the soul for which earth-life has been provided—is incomplete without the impelling and restraining experiences incident to the responsibilities of the wedded and parental state. . . . Blessed indeed are the wedded pair who severally find in each a help meet for the other." (*Sunday Night Talks.*)

Suggested Method Outline:

I-IV. It is suggested that this lesson be presented as a whole, either by the teacher or some person known to have a deep understanding of young people and their problems. It is felt that the discussion should be frank and open and carry real help to maturing young men and women.

Assignment:

As a general assignment ask each to carefully think through the year's course of study, and be prepared next Sunday to point out the values found. There will be no special assignment for next Sunday, because it is suggested that the class period be a testimony meeting in which all are given the privilege to speak.

Teacher's Closing Minute:

The teacher might close with this statement: "Celestial marriage brings a greater meaning and security to married life; by means of it the values growing out of this union are made everlasting. Let us repeat the thirteenth article of faith."

INTEGRATING THE VALUES OF LIFE

Lesson 42. For December 18, 1938

Objective:

Members of the class by means of testimony bearing will summarize the year's work and bring to light the values found.

Testimony Meeting:

The teacher will introduce the testimony meeting with some such message as this:

During the year's course while studying "The Articles of Faith," we have received a fuller understanding of the Gospel of Jesus Christ and an enlarged testimony of the divinity of the mission of Joseph Smith. I hope you have learned to appreciate the Church as an aid in your spiritual development, and the priesthood you hold as your call to service. Through experience I trust you have been led to realize how powerful is faith and how creative is repentance in the building of the Christ-like character. At times you have experienced genuine worship, and have come near to God. Undoubtedly the baptism of the Holy Ghost has taken on a fuller meaning. With man as a member of a great Society of Intelligencies you see more clearly how natural is inspiration and revelation, and how important is scripture as a guide in the building of lives. I trust that

you have found religion to be broad enough in scope and full enough in its meaning so that it has found the most important place in your souls. Please be free to express your attitude toward this course and the Gospel of Jesus Christ.

Teacher's Closing Minute:

The teacher might close with this statement: We extend our arms to include, in our territory for exploration, science, practical affairs, social values, ethics, art, and all the departments of human experience, in order that the truths and values there found may be recast, after proper evaluation, into a magnificent whole, our religion. Thus religion is our most precious heritage.

Sunday, December 25, 1938

CHRISTMAS EXERCISES



THE NAMES "ELIAS" AND "ELIJAH"


The following statement which appears in Smith's *Bible Dictionary* is supported by authorities in general: "Elias" is "The Greek and Latin form of 'Elijah' given in the Authorized Version of the Apocryph and New Testament."

"*The Spirit and Power of Elias*". That John the Baptist, in his capacity as a restorer, a forerunner, or as one sent to prepare the way for a work greater than his own, did officiate as an "Elias" is attested by both ancient and latter-day scripture. Through him water baptism for the remission of sins was preached and administered, and the higher baptism, that of the Spirit, was made possible. True to his mission, he has come in the last dispensation, has restored by ordination the Priesthood of Aaron, which has authority to baptize. He thus prepared the way for the vicarious labor of baptism for the dead, the authority for which was restored by Elijah, (see page 149 herein), and which is preeminently

the work by which the children and the fathers shall be united in an eternal bond.

"On the 10th of March, 1844, the Prophet Joseph Smith gave the following exposition of the power of Elias as compared with higher authority: "The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the temple to the cap-stone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His temple, which is last of all.

"Messiah is above the spirit and power of Elijah, for he made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it' ".—*Hist of the Church*. "*Jesus The Christ*, by James E. Talmage.



GOSPEL MESSAGES

COURSE C—THE VITALITY OF MORMONISM

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

CONCERT RECITATION FOR DECEMBER, 1938

(Matthew, Chapter 7, Verses 13 and 14)

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that find it.

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

LESSONS FOR DECEMBER, 1938

THE ROD OF IRON

Lesson 39. For December 4, 1938

Text:

Quarterly, Lesson 39.

Objective:

Spiritual truth enriches human existence with meaning and gives strength to hold firm, in a purposeful life, to a course which leads to permanent happiness.

References:

Book of Mormon, I Nephi, 8; Evans, *Heart of Mormonism*, Chapter 22; Wiltsoe, *In Search of Truth*, 112-120.

- I. Analyze the vision of the Iron Rod, bringing out clearly what each object symbolizes and its significance in the central truth that "the word of God leads to salvation." (The tree, fruit, river, plains, iron rod, mists.)

In keeping with the symbolism employed in the vision of the Iron Rod, to teach that the word of God leads to salvation, why not continue with the same method using similar figures to enrich the message? This resort to a lesson in metaphors offers a real opportunity if the main thought is kept in mind "that spiritual truth may contribute to happiness through making life purposeful and pointing the way to God."

- II. "To every man there openeth
A way and ways, and a way;
And the high soul climbs the high way;
And the low soul gropes the low—
And between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."

How do these lines relate to the vision of the Iron Rod?

- III. Many yachts are drifting aimlessly in the spacious harbor. None seem to have an objective as they yield to every breeze. From the opposite shore a little craft begins to move across the water. The sail is set for action and the vessel picks its way between and around its leisurely fellows. Steadily it nears its objective never delayed a moment by the frequent temptations. "Hi there, what's the hurry?" Soon it has attracted considerable attention and drifting crews take the trouble to give way to a craft that seems to be going somewhere. It has laid hold on the used powers around it using them to bring it safely to its objective.
- IV. Three boys plunge into the fresh, unbroken snow to see which can make the straightest trail in the open field before them. Tom adjusts his course frequently according to his judgment of surroundings. Dick varies his course with the movements of his friend. Harry goes straight forward and wins the contest as well as the admiration of his friends. "How did you do it?" they asked. "I fixed my eye upon this post across the field, as an objective, and went straight for it," was the simple formula for steering a straight course.
- V. The giant Akron broke from its moorings in San Diego. But Cowert "was holding to the end of his rope as the big ship bounded upward carrying him almost instantly far above the ground—but he hung on. He saw two of his comrades lose their grip and fall to death, but he hung on. The vast craft surged upward, and the earth and all chance of help from below receded rapidly, but he hung on. If help was to come to him it must come from above. He could not know what they were doing on the Akron, but he had reason to believe they were concerned about him, deeply and mercifully concerned, and in that faith he hung on. A seemingly endless hour elapsed, and he still clung to the end of his rope. And then suddenly he felt a new movement in that rope. It was being pulled from above—he was being lifted. Inch

by inch, foot by foot, the distance between 'Bud' Cowert and the great ship under which he swung was becoming less. Now the bulk of the huge hull blotted his view of the sky. Strong hands reached to grasp him, sinewy arms hauled him aboard.

"Hang on, brother! You may be at the end of your rope, but hang on! Others may be letting go in discouragement but hang on! Keep your grip on life; keep your faith in the power about you, and hang on!"

- VI. Finally, see what Jesus had to say about keeping the course. Matt. 7:13-14.

The course of millions of promising young people ends in moral ruin, shame and misery. What simple rule of life, if followed, would wipe all this out from the pages of our newspapers? Is the rule effective in your life?

- (a) What highway are you choosing?
- (b) Which yacht in the harbor symbolizes your life?
- (c) Which of the three boys represented your method in following life's course?
- (d) Will you be able to hang on when all help from earth is gone?
- (e) What did Jesus say about the course which leads to Life?

THE QUEST FOR ULTIMATE VALUES

Lesson 40. For December 11, 1938

Text:

Sunday School Lessons (Quarterly), No. 40.

Objective:

Spiritual values are more lasting and bring greater joy than the material things of life.

References:

Book of Mormon, 2 Nephi 9; *Widtsøe, Discourses of Brigham Young*, Chapter 27; *Peabody, Jesus Christ and the Social Question*, Chapter 4; *Matthews, Jesus on Social Institutions*, Chapter 6.

The Problem:

- I. Happiness is the quest of all mankind. And properly so, for the Lord has said, "Men are that they might have joy." The problem is, where shall true happiness be found? Face the problem seriously in this lesson.
- II. A wide choice:
The world offers an unlimited market from which to choose. Money, lands, public office, power, fame. Surely somewhere among its wide offerings each may find the answer to his search for happiness. And yet, have you ever heard any one name any of the above

as a sure recipe for happiness? More often the following is the result of the quest:

"I look around among the world of mankind and see them grabbing, scrambling, contending, and every one seeking to aggrandize himself, and to accomplish his own individual purposes, passing the community by, walking upon the heads of his neighbors—all are seeking, planning, contriving in their wakeful hours, and when asleep dreaming. How can I get the advantage of my neighbor? How can I spoil him, that I may ascend the ladder of fame? . . . A man or woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand." (*Discourses of Brigham Young*, 471.)

- III. Where the world attempts to place its stamp of approval upon any single course of life what is its measuring rod? Perhaps the requirements for entry into the Hall of Fame will answer: "By wealth of thought or else by mighty deed, they served mankind." Service was Jesus' measuring rod for greatness.

IV. Jesus' Recipe:

Peter rebelled at the suggestion that Jesus should suffer ignominy and death for the cause he espoused and suggested measures to prevent it. Jesus' reply is a forceful statement on ultimate values. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what is a man profited if he shall gain the whole world, and lose his own soul? " Consider also his admonition, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

V. Jesus on Material Wealth:

Wealth, so often the goal of life, was not condemned by Jesus, but he had something to say relative to its use and a warning against its snares—"Wealth as a trust to be used, and wealth as a peril to escape." The former thought is brought out in four parables. (Matt. 25:14-30; Luke 19:13-27; 16:1-13; 12:16-21.) The latter is reflected in Luke 14:33 and 18:22. "He perceives with perfect distinctness that the most immediate and insidious peril to the Christian life is to come from the love of money. Vulgarly, ostentation, envy, ambition, self conceit, material standards of happiness—the qualities which

make people unspiritual, unteachable, unresponsive to the light—are the attendants of the God Mammon.

... "To many a man, ensnared in the complex and intense conditions of modern life, to many a man and woman, tempted almost beyond their strength by self-indulgence, narrow interests, and practical materialism, the message of Jesus comes with convincing force. Such persons know well that it is hard for those who have riches to enter into the Kingdom. They know how difficult it is to maintain religious ideals, genuine simplicity, and breadth of sympathy among the exotic and artificial circumstances of a prosperous life. They see how frequently the possession of riches becomes a curse and how often children for whom the father has labored, are but the worse for the abundance which he has secured, as though they had asked him for bread and he had given them a stone. . . ." (Peabody, *Jesus Christ and the Social Question*, Chapter 4.)

- VI. The following statement appears in the chapel of the Stanford University. Note its message on relative values in life. "There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall a man in his course on earth than to lose sight of heaven. And it is not civilization which can prevent this; it is not civilization which can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truths of humanity. 'What shall a man give in exchange for his own soul?'"

THINGS THAT ENDURE

Honor and truth and manhood—

These are the things that stand,
Though the sneer and jibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day;
But truth and honor and manly worth
Are things that endure always.

Labor and love and virtue—

Time does not dim their glow,
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million years
Is good for a million more.

—Ed Olson (*Texas Star*).

REVIEW

Fourth Quarter. December 18, 1938

1. Justify the 11th Article of Faith claiming freedom of worship.
2. Illustrate the retarding effect of intolerance upon human progress.
3. Why must the Church and State remain separate?
4. What positive responsibility has the Church in the affairs of State?
5. What is the ultimate test of the value of any religion?
6. How does the parable of the Good Samaritan emphasize the necessity for application of religious ideals?
7. What is the dual purpose of the Sabbath Day?
8. Explain Jesus' statement, "The Sabbath was made for man and not man for the Sabbath."
9. What is the primary purpose of the marriage relation? Why is permanency of the parental union vital?
10. How does the Latter-day Saint conception of marriage contribute towards permanency and happiness in the marriage relation?
11. Explain chastity as a strong personal quality. Discuss the L. D. S. standard of sex morality.
12. What are the personal and social effects of unchastity?
13. Explain the Mormon philosophy upon which its educational urge rests.
14. What are some phases of education in which the Mormons are outstanding?
15. Explain the relation between health and the realization of joy.
16. In light of Mormon philosophy of life what is the significance of the Word of Wisdom?
17. Relate and explain the vision of the Rod of Iron.
18. How does Mormonism offer to help you keep on the course which leads to happiness?
19. Why are spiritual values more conducive to happiness and more enduring than material values?
20. Explain Jesus' attitude towards wealth.

CHRISTMAS EXERCISES

Sunday, December 25, 1938

BOOK OF MORMON

Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice Chairman;
Thomas L. Martin and Wendell J. Ashton

CONCERT RECITATION FOR DECEMBER

"Blessed are the Peacemakers, for they shall be called the children of God."—
Matthew 5:9.

LESSONS FOR DECEMBER, 1938

WHEN YOU THINK OF WAR

Lesson 38. For December 4, 1938

Approach:

Do you know anyone that has been in a war? Which war was it, and where was it? Ask him what it was that made him go to war. Why should anyone hesitate to go to war? How do you settle a quarrel, when you have one with some one you know? How do other individuals settle their disputes, as a rule, in their associations with others?

If you were the head of a government, how would you go about the settlement of a dispute with some other nation? What do nations quarrel about?

Suppose you and another boy (if you are a boy) settled your quarrels by fighting, would that really settle the matter, or would it engender hatred? Would not this be the same with nations?

Lesson Outline:

Having brought the minds of your pupils to the subject in hand, you are now in a position to proceed with the lesson, which is broken up into the following sections:

- I. War is always attended by bloodshed, death, suffering, and sorrow on the part of all those who take part in it, no matter on which side.
- II. The attitude of the *Book of Mormon* is against war, but if there is war at all, it is justifiable only in self-defense.
- III. Our attitude toward war should be that of the *Book of Mormon*, since that is evidently the attitude also of the Lord.

The teacher should avoid getting into deep water on the subject of war. Emphasis should rather be placed on the attitude of mind toward peace—in the home, in school, in the Church, and in the community. Attitude—that is the main thing, after all.

Objective:

One should try always to cultivate the

right attitude toward quarrels, which is to avoid them wherever we can do so.

Around this objective the teacher should arrange and organize the material for this lesson. Holding to the objective will help to keep things straight.

Application:

The best place to begin an attitude for peace is at home. Ask your pupils, therefore, to watch themselves during the coming week, to see that they do not begin any quarrels and that, if they get into one, they will settle it in the right way—which is without anger.

WHEN YOU ARE GIVEN A TRUST

Lesson 39. For December 11, 1938

Approach:

Ask the class to call to mind something they have been required to do. It does not matter how trivial it may have been. Something mother or father or a teacher or someone else may have asked of them.

What was their attitude in the situation? Discuss with your class the various attitudes one may take toward a task assigned by someone else. Sift these till you get the right attitude.

Ask your pupils now whether they have depended on someone else to do something. How did that other person act in the situation? What were the feelings of the one who depended on that person?

Transfer this ideal to society—the family, the Church, the school, the state.

Objective:

Cultivate the habit of always being reliable in your dealings with others—and with God.

There are few things more disgusting than to give someone something to do only to find out that he has fallen down on the job. On the other hand, there is supreme satisfaction in giving someone a task and then to find that he has done it promptly and well.

What is the effect of this "falling down" or "standing up" in business? In the home? In the Church? In school? In political life?

How do we cultivate the habit of always being reliable? (First, examine yourself; second, pick out your defects, if any, in this respect; third, don't allow yourself to "fall down" on any job, no matter how small.)

Outline of Lesson:

- I. There are many things required of us that we must either accept or shirk.
- II. The example of Moroni the prophet points out the way in which we ought to treat our responsibilities to others.
- III. Everyone of us can cultivate the quality of dependability—if we only want to.

Questions:

What responsibility was placed on Moroni? Who placed this responsibility on him? Just how, in detail, did Moroni carry it out? How long a time elapsed between the time when he was given this responsibility and the time when he carried it out? What qualities do you see in Moroni?

The same thing might be done with Joseph Smith?

Application:

Don't make the mistake of thinking that, when your pupils get an idea, they will then do it. They won't. You must, then, give them opportunities to cultivate the habit of being trustworthy. Ask them to watch themselves in his respect during the week. This is the most important part of the lesson.

WHEN YOU ENTER THE SERVICE

Lesson 40. For December 18, 1938

Approach:

This lesson is closely connected with the last one—in essence a continuation.

How does one get promoted in anything—school, for instance, or business? (The answer is clear: by being trustworthy in the job one has. It is certain that, if one falls down in small things, he will never get a promotion to something more important. Young people are apt to think that they are being "picked on" when they are not pro-

moted. They should always look to themselves for the cause, and seek to remedy the defect.)

Objective:

The same as in the previous lesson.

Lesson Outline:

- I. Devotion of the heart and life to God is what produces the feeling of happiness in us.
- II. The case of Alma the Younger is a good example of this fact.
- III. You yourself may prove the truth of this, if you have not already done so, by imitating the conduct of Alma.

Your pupils may have some difficulty in imagining their conduct in relation to God. You may, therefore, have to show them that their life must conform with some ideal, and that this ideal comes to us from God. That may bridge the gap.

Application:

Again it is necessary to help the class members to form habits of conduct in relation to the ideal set down by the Lord.

What is it that your pupils do that they put their heart in? Get some specific instances from them. Having done that, ask them if they can transfer this heart-devotion from some particular thing to another. Do people show devotion to the same thing throughout their life, or do they have different things at different stages of their life? "It is lawful to do good," said Jesus. "Doing good" is what God wants—doing good with the whole heart.

Fourth Sunday, December 25, 1938

CHRISTMAS PROGRAM**THE STRENGTH OF A NATION**

"America was founded by the middle classes for the middle classes. The American dream is a middle class dream. America grew from a nation of three million to a nation of 120 million not because of a class of aristocrats, not because of a class of serfs, but because of its middle classes.

"By middle classes, we mean the families who have a \$1200 to \$5000 annual income. There are 15 million such families, accounting for 60 million people, or half the population of the country. In these 15 million

families, we find the great percentage of the real substance of the country—the great majority of the 13 million savings accounts, the 14 million owners of homes, the 21 million owners of automobiles. We find about 75 million of the 117 million life insurance policies. These people are the great producers of the nation's wealth and the great buyers of its goods. They are the creators of its homes, the maintainers of its institutions. They are the reservoir of its health, its strength and its sanity."

NEW TESTAMENT

COURSE A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe and Wallace Bennett

Note: In the final "make-up" of this department, last month, a portion of lesson 37 was unfortunately added to lesson 38. Please note that there are two "suggested outlines" printed in lesson 38. The second one, beginning "Joseph Smith Prays to God," should be added to lesson 37, and should be inserted after the question "Whom do we call Gentiles now?" near the foot of the second column, page 447.

CONCERT RECITATION FOR DECEMBER

(First Corinthians, Chapter 15, Verses
20-22)

"But now is Christ risen from the dead,
and become the first fruits of them that
slept.

"For since by man came death, by man
came also the resurrection of the dead.
"For as in Adam all die, even so in Christ
shall all be made alive."

LESSONS FOR DECEMBER, 1938 SUGGESTIONS FOR TWO AND ONE- HALF MINUTE TALKS

1. Based on Ephesians 6:1-4.
Love at Home.
Children should love parents.
All should feel interested in each other
and realize that the home should be
"our" home.
Repeat parts of the song, "Love at Home"
in the Sunday School Song Book No.
46.
2. For this talk let pupils select some theme
from any lesson discussed during the
year. The material in the Leaflet con-
taining the lesson in which that theme is
found may be used.
A point suggested by some lesson but not
discussed in the recitation may be used.
The teacher should suggest the scrip-
ture references which will help in the
development of the talk.

THE APOSTLE PAUL TAKEN TO ROME

Lesson 39. For Sunday, December 4, 1938

Texts:

Sunday School Lessons (Quarterly), No.

39; Acts, Chapters 27-28; McKay, *Ancient Apostles*, Chap. 37.

Objective:

To teach that God's power and protection always accompanies his servants in their honest endeavors to do his work.

Supplemental Helps:

Anderson, *Apostles of Jesus Christ*, Chapter 36; Rae, *How to Teach the New Testament*, pp. 325-329; Kent, *The Work and Teachings of the Apostles*, pp. 218-220; Gore, Dummelow, or other commentary on Acts, Chaps. 27 and 28; Bible Dictionary under the names and places mentioned in the lesson; Tanner: *New Testament Studies*, pp. 639-644.

Why did Agrippa not release Paul? Why did Paul appeal to Caesar? What manifestations showed God's watchfulness over Paul as he journeyed towards Rome? What miracle was performed? By whom was Paul greeted as he neared Rome? To what prison was Paul taken?

Suggested Outline:

- I. Paul Embarks for Rome.
 - a. A prisoner.
 - b. Accompanied by guards and other prisoners.
- II. Delayed by storm.
 - a. It was predicted by Paul.
 - b. Concern for their safety.
 - c. Assured by Paul.
- III. Forced to land in Melita.
 - a. Paul's life preserved.
 - b. Paul heals ruler's father.
 - c. Man healed.
- IV. Journey Continued to Rome.
 - a. Safe Arrival.
 - b. Paul imprisoned in private lodging.

There are many things in this lesson that the teachers will not find time to discuss with the class. The point of the lesson is that Paul desired to go to Rome and that the Lord wanted him to go to Rome as evidenced by the protection accorded Paul and his guards and others with them; the power of God was with Paul throughout the journey.

Ask pupils to relate briefly some of the incidents in previous lessons on Paul; also the story of the burning of Rome.

Ask pupils to get pictures of the sailing vessels used at the time of our lesson. Compare with the modern sailing vessel; modern steam ship, as to shape and speed.

Note that Paul had the power to heal, even as the Master before him.

PAUL, THE APOSTLE IS MARTYRED

Lesson 40. For Sunday, December 11, 1938

Texts:

Acts, Chapter 28; *Sunday School Lessons (Quarterly)*, No. 40; McKay; *Ancient Apostles*, Chap. 28.

Objective:

To teach that implicit faith in the Gospel of Christ sustains one always, even in the face of death.

Supplementary Materials:

Hastings, *Encyclopedia of Ethics of Religion*, p. 694; Emile Baumann, *Saint Paul*; Farrar, *The Life and Work of St. Paul*, pp. 664-676; Gore or Dummelow *Commentary; Bible Dictionary; International Standard Bible Encyclopedia*, p. 2287.

Why was Paul in Rome? What was Paul's chief occupation during his imprisonment? What was Paul's attitude toward the death which he knew to be approaching? What was Paul's chief exhortation to his former associates in the ministry? What is a martyr? Have we had any martyrs during the early history of our Church?

Suggested Outline:

- I. Paul is Well Trained.
 - a. Studies at Tarsus.
 - b. Studies at Jerusalem.
- II. Paul Persecutes the Saints.
- III. Paul is Halted by Jesus.
 - a. Learns the Gospel.
 - b. Becomes ardent missionary.
- IV. Paul Carries the Gospel to the Gentiles.
 - Goes to Europe.
- V. Paul's Last Days Spent in Prison.
 - Writes Epistles.
- VI. Paul is Beheaded.

As indicated in the Lesson Leaflet, there is nothing in the Bible that tells definitely just what the details of the close of Paul's life might be. Profane and Ecclesiastical writers all agree, however, that Paul was martyred.

Whether Paul went to Spain or whether he was imprisoned once, or twice, does not need concern us overmuch. Paul was a wonderful missionary. In his prison his

uppermost thoughts were for the welfare of the saints and the spread of the gospel.

His faith was sublime. He knew what his reward would be. He, like his Master, Christ, has shown us the way, the following of which will bring us that sublime faith which knows no defeat.

Farrar says:

"Out of his worst trials the Apostle's cheerful faith created the opportunities of his usefulness, and from the necessities of his long-continued imprisonment arose a diffusion of Gospel truths throughout the finest regiment of that army which less than a century later was to number among its contingents a "thundering legion" and in less than three centuries was to supplant the silver eagles of the empire by the then detested badge of a slave's torture and a murderer's punishment.—*Life and Work of St. Paul*, page 578.

Assign pupils to read selected passages from some of Paul's epistles.

THESE TWELVE—THE RESURRECTION FACT AND THE CONSUMMATION

Lesson 41. For Sunday, December 18, 1938

Texts:

Note. Present this lesson as expeditiously as possible and follow with the review.

Text:

Sunday School Lessons (Quarterly), No. 41.

Objective:

To teach that the blessings promised by Christ while He was on the earth, are to all who believe and accept him, even to us ourselves.

Supplementary Materials:

McKay, *Ancient Apostles*; Anderson, *Apostles of Jesus Christ*; Farrar, *Early Days of Christianity*; Bible Dictionary under name of Apostles; Doctrine and Covenants: all of the Quarterly and *Instructor* material on this year's lessons.

Who were the first apostles chosen by Jesus? What did they do when Jesus was crucified? What occurred among the apostles when they learned that Jesus had risen from the dead? To what truths did their lives thereafter testify? What is their message to us? What is the "consummation" in our lives?

Suggested Outline:

- I. A Savior Promised.
- II. Jesus Comes Into This Life.

- III. Jesus Teaches.
Apostles called.
- IV. The Ministry of the Apostles.
a. Their special message.
b. Their steadfastness.
- V. Modern Apostles Have Same Calling.
- VI. Our Responsibility.

This lesson is a general summary of the year's work, with some additional information on the apostles and how they finished their lives.

Ask pupils to relate briefly the story of how the apostles met their death. The martyrdom of John the Baptist and of Stephen might also be related.

Request some pupil to relate briefly the martyrdom of Joseph Smith, the first apostle in our church. Emphasize the fact that the apostles in the church today have the same commission and bring to us the same message that the ancient apostles preached.

Our participation in the blessings promised depends upon our participation in the gospel and in the activities of the church.

Have pupils learn and recite John 10:5-11, and other passages of your own selection.

Sunday, December 18, 1938

Review Questions

- Who was Stephen?
- What happened to Stephen for preaching the Gospel?
- What man who later became prominent in the church approved of Stephen's death?
- What was Paul's training?
- What was Paul's attitude toward the Christians?
- What occurred to Paul as he journeyed toward Damascus?
- Why was Paul told to go to Damascus for instructions?
- What ordinance was Paul required to obey?
- Did he comply?
- Why were Peter and James arrested?
- What was the outcome?
- To whom did Jesus command his apostles to preach his gospel?
- Why was Paul especially fitted to preach to the gentiles?
- Why did Paul go to Macedonia?
- What results followed his labors there?
- Tell of a similar case in the early days of our church.
- About what God did Paul preach to the Athenians when he saw their altar "To the Unknown God"?
- What happened when Paul preached to King Agrippa?
- Why was Paul taken to Rome?
- What is the special calling of an apostle?

Answers to Review Questions for Fourth Quarter

- Stephen was one of the seven chosen to assist the twelve apostles in caring for the members of the Church.
- He was stoned to death.
- Saul of Tarsus, later the apostle Paul.
- He was educated in the schools of Tarsus and Jerusalem.
- He hated them and sought their destruction.
- The Savior appeared unto him.
- Because a disciple named Ananias who could instruct him lived there.
- He was commanded to be baptized.
- Yes. And he received the Holy Ghost.
- For preaching the gospel of Christ.
- James was killed. Peter was rescued by an angel.
- First to the Jews and then to the Gentiles.
- Paul was schooled in the ways of the Gentiles and spoke their language.
- Paul was told in a vision to go to Macedonia.
- Many devout people joined the church.
- Wilford Woodruff, on a mission in England, was told to go southward, where hundreds joined the church.
- Paul preached to the Athenians about God, the eternal father and his son Jesus Christ.
- The King said that he was almost persuaded to be a Christian.
- Paul, a Roman citizen had appealed to Caesar at Rome.
- An apostle is a special witness for Jesus Christ in all the world.

CHRISTMAS PROGRAM

For Fourth Sunday, December 25, 1938

No lesson is prepared for this Sunday. In the event you have any class work, you will find plenty of material left over from last Sunday to make possible a very profitable and interesting discussion.

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; Ruth Wheelon and Gordon B. Hinckley

MEMORY GEM FOR DECEMBER

"I, Nephi, did cause my people to be industrious, and to labor with their hands."—Second Nephi 5:17.

LATER COMPANIES

Lesson 45. For December 4, 1938

References:

In *The Story of Utah* (Evans) you will find the material for this lesson assembled. See Chapter Four—"A Stream Pours into the Basin." If that book is not available, read sections of *Essentials in Church History* (Smith). *Church Chronology*, by Andrew Jensen, for the years covered will prove helpful.

In the *Story of Utah*, also, you will find something about the different nationalities in the Utah settlements and the meaning of this fact of national mixture.

Objective:

If we are intelligent and have the will, we can adjust ourselves to situations that we cannot change.

The Saints came to their new home voluntarily. It was a hard life which they entered upon in this new home—a life of effort, of self-denial, of sacrifice. Yet they adjusted themselves to it and made the best of it. The objective here is one which should be put to the class in an effective manner, inasmuch as it concerns a problem to be met all through life—that of adjusting one's self to surroundings. Try to make it very effective.

In what trying situation might the members of your class find themselves? Is it to their liking or not? Can they alter it in any respect? If so, how? Do they complain and let it go at that? Or do they make the most of it, as did the early settlers of Utah and the West?

Application:

Ask your pupils, during the coming week, to see whether they cannot improve conditions in which they live. Help them to find out in what respect this is possible. Can they make their parents' load lighter in any way?

Maybe they could report on the success which they met with during the week?

AT PEACE ONCE MORE

Lesson 46. For December 11, 1938

Explanatory:

This lesson may serve as a review of the matter gone over during this year. It may be made as short or as long as the teacher may desire or as the class may need.

It will be seen from all this material that the trend of the Church, outwardly at least, has been steadily to the West. The tendency, that is, between the years 1830, when the Church was organized, to the death of the Prophet, in 1844. In spite of the fact that all eyes were on Zion, in Missouri, there was a movement toward the West.

References:

First, the Quarterly. It would be well for the teacher to go through all the Quarterlies, including this one, to get the general drift of events.

Secondly, the teacher will find a summary of the material for this lesson in *The Story of Utah* (Evans), Chapter Sixteen, "How Our Great-grandparents Lived." The book is written in such language as can easily be read and understood by the members of your class.

Objective:

We should live at peace with those around us, so as to be at peace with ourselves.

Questions:

What is it to be at peace with those around us? In the home; at school; with our neighbors? What do we have to do, very often, to live at peace with other people?

What is to be at peace with ourselves? How do we feel after a quarrel? Do we feel the same whether we "win" or "lose" in an angry argument? How, on the contrary, do we feel when we deliberately avoid a quarrel? Is this peace?

Application:

Have some student give Joseph's prophecy about going to the Rocky Mountains. Show the class the folly of arguments and quarrels.

and show from a few good psychological examples how much more can be accomplished by peaceful, intelligent methods of handling situations than by fighting.

Sunday, December 18, 1938

QUESTIONS IN REVIEW

1. Tell the story of Mrs. Smith entering Illinois.
2. What was the condition of the Saints, physically and mentally, when they arrived in Commerce? Tell about the "Day of God's Power" there.
3. Give some instances to show the love between Joseph and Hyrum Smith.
4. Why did the Saints leave Illinois? Who was their leader then? Tell something about him.
5. Tell the story of Charles C. Rich's illness in Mount Pisgah, and what he did there.

6. What is a "scout"? Name some of the pioneer scouts. Why were they called pioneers? What is a "pioneer"?

7. Give as many particulars as you can of the journey of the first company to enter the Salt Lake valley.

8. What three dangers did the colonists in the valley run that first winter? What did they do to lessen their risks?

9. Tell the story of the sea gulls. This is one of the great stories in American history.

10. Tell about the handcart companies.

11. Give some of the details in the prophecy by Joseph Smith respecting the settlement of the Saints in the West.

CHRISTMAS EXERCISES

December 25, 1938

JOSEPH SMITH: AN AMERICAN PROPHET

By John Henry Evans

Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six States, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight was shot to death by a mob with painted faces.

Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal army, the founder of cities and of a university, and aspired to become President of the United States.

He wrote a book which has baffled the literary critics of a hundred years and which is to-day more widely read than any other

volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man—the fear of want through sickness, old age, unemployment, and poverty.

In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number close to a million; and already a granite shaft pierces the sky over the place where he was born, and another is in the course of erection over the place where he received the inspiration for his Book.

Quoted from *Joseph Smith: an American Prophet*, with the permission of the publishers, The MacMillan Company. Price \$2.50. Deseret Book Company, Salt Lake City, Utah.

The love of parents for their children is the only emotion that is quite disinterested.—W. Somerset Maugham.

PRIMARY

OLD TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

ARROWS THAT TOLD MUCH

Story 39. For December 4, 1938

Text:

I Samuel 17:45-48; 18; 19; 20.

Reference:

Hurlbut's *Story of the Bible*, pp. 286-292.

Objective:

The more we love the more we give.

Study of Materials:

A. Outline:

- I. David's reward.
 - a. Riches.
 - b. Home in a palace.
 - c. Marries the king's daughter.
 - d. A command in the army.
 - II. Saul's hatred for David.
 - a. The women's song
 - b. The javelin.
 - III. Jonathan's love for David.
 - a. His gift to David.
 - b. Their happiness in being together.
 - c. He pleads for David.
 - IV. Jonathan's arrows.
 - a. He tells David of Saul's plot.
 - b. He shoots the arrow.
 - c. Their last meeting.
- ##### B. Lesson Thoughts.

In history and in story is no tale of more undying friendship than that of Jonathan for David. It is easy to understand the hatred of an unreasoning king like Saul. The throne had eventually come to him largely through risking his life on many a hard fought battle field. He of course wanted it to go to Jonathan at his death. Jonathan not only admired David for his great qualities, but he even was willing that the throne should go to the man that God willed to be king. He was perfectly happy in the thought that then he should be next to David. A man that can contentedly renounce a throne to his friend is rare in story.

Memory Gem:

"It isn't the number of joys we have
That makes us happy and gay,
But the number we share with our little
friends,
Ah! that is the secret, I say."

Songs:

"Little Friends"—*Little Songs for Children*, Gaynor; "Oh What Can Little Hands Do"—*Songs For Little People*, Danielson & Conant.

Pictures:

"Jonathan Loves David" and "David Persecuted by Saul"—*Bible Primer (Old Testament)*, pages 76 and 78. "Jonathan and His Armour Bearer"—*Nelson Set Colored Pictures*, No. 157.

Point of Contact:

The above memory gem makes a lovely point of contact. Teacher, memorize it and say it once or twice to the children. Then be sure they understand its meaning. Get responses from the children of how they can increase their happiness by sharing and giving more to others. As this is the time of year for giving, the lesson works in beautifully with the spirit of the month.

A different type of approach is given at the beginning of the Leaflet story, which may appeal to some teachers.

Application:

There are three people in our story today (David, Jonathan and Saul). Whom did you like best? What did he do for David to prove he was a true and loving friend? How can we be like Jonathan? Let us list on the board the things we can do this week to show we can be like Jonathan.

Example:

1. Love our friends.
2. Be kind to strangers.
3. Give willingly to some one in need, etc.

Directed Activities:

Inasmuch as this lesson gives so beautifully the joy of giving and service it might be a worthy group project to sponsor the collection of clothing and toys the children do not use and distribute them to a needy family at Christmas time. In this, we provide an opportunity for the child to express his true spirit of helpfulness and love in a purposeful activity. In some wards the children may even have time to make something, under the direction of the teacher, for some little friend not so fortunate.

DAVID AND THE SLEEPING KING

Story 40. For December 11, 1938

Text:

I Samuel 23; 24; 26.

References:

Hurlbut's *Story of the Bible*, pp. 297-300.
Bible and Church History Stories, pp. 138-142.

Objective:

To love one's enemy is a very high type of love.

Study of Materials:**A. Outline:**

- I. Saul pursues David in the wilderness.
 - a. He tries to surround him in a city.
 - b. He pursues him in the woods and mountains.
- II. Saul spared in the cave of Engedi.
 - a. David cuts off Saul's robe.
 - b. He spares the king's life.
 - c. The king deeply moved.
- III. David spares Saul the second time.
 - a. Saul's camp in the wilderness.
 - b. David at Saul's bedside.
 - c. The king's spear and his water bottle.
 - d. Saul again deeply moved.

B. Lesson Thoughts.

In Joseph, David and the Christ we have the noblest examples of love for those who had injured the innocent. Joseph owed his brothers nothing. He gave them everything, even his deepest love as shown in tears. David loved Saul. He was Saul's son-in-law. But he saw in him the king whom Samuel in the name of the Lord anointed. Love and respect for authority explain his superhuman love. Jesus on the cross could forgive, for his enemies sinned in ignorance. David could forgive Saul who certainly was not sinning in ignorance. His is a very high type of love. Jesus often showed it.

Memory Gem:

"Love your enemies; do good to them that hate you."—Matt. 5:44.

Songs:

"Forgiveness," *Kindergarten and Primary Songs*—Taylor; "Let's Be Kind to One Another"—D. S. S. *Songs*; "Be Ye Kind One to Another," *Songs For Little People*—Danielson and Conant.

Pictures:

"David, the Shepherd" and "Saul Tries to Kill David"—*Nelson Colored Set*, numbers 85 and 161.

"David Persecuted by Saul"—*Bible Primer (Old Testament)*, page 78.

Point of Contact:

On each side of Mary's house lived a little girl. One little girl was always happy. She was so agreeable and kind that everyone loved her. The other little girl was very different. She was so cross and got very angry over the simplest things. Which girl do you think Mary liked to play with? Which one do you think was the easier for Mary to like? Should Mary stay away from the second girl and dislike her? You may keep your answer to this question until I am through telling you a story today.

Application:

Once there was a little boy named Frank who received a toy automobile for Christmas. This automobile could run when it was wound up. It had a man in the seat who moved his arms back and forth as if he were driving. Christmas morning Frank took this interesting toy over to his neighbor to show it to him and to give him a turn at winding it up. Visiting at his neighbor's home was his cousin, Ned, a boy a little older than Frank. Ned had pushed Frank into the creek the summer before and then had laughed about it. Both Frank and Ned remembered it. Ned backed away and sat down near the window while Frank was showing his friend how to operate the car. He knew he didn't deserve a turn winding it up, and chances are he wouldn't get a turn. But to his surprise after Frank and his friend had both had turns, Frank looked his way and said, "Would you like to try it?" How do you suppose Ned felt? He managed to stammer, "Well, yes," and "Thank you." How do you think these boys felt toward each other after that?

What do you do when someone hits you? So often we hear, "Well, he hit me first!" The right kind of boy or girl will say, "He hit me, but now if I hit him, I will be as bad as he." This is the hard thing to do, but if we can do it, we can grow to be as fine as David.

Directed Activities:

Find the missing word:

1. David's best friend was
2. The were enemies of king
3. The king went to sleep in a
4. David cut a piece off Saul's
5. David took the and the from Saul's
6. told us to love our enemies.
7. had many chances to "get even" with the king.

8. It is easy to love our but
hard to do good deeds for our

robe	Philistines
spear	Saul
water bottle	cave
David	friends
Jesus	enemies
Jonathan	

REVIEW NUMBER TEN

For December 18, 1938

This review is based on stories 35-40. It deals with the life of Samuel and with united Israel's first two kings, Saul and David. The objectives underlying these stories are very vital in the lives of young people. Service to and reverence for God throughout life, from the cradle to the grave enduring love for one's fellow men, for one's friends and relatives, even for one's enemies and a high respect for the servants of the Lord—these all are brought out with rare charm in these remarkable Bible stories.

It may be interesting to have the different groups assigned one of the lessons for this unit and review it for the rest of the class. The children love this method, for it makes them feel they are performing on a program. (Head teacher must see beforehand that her teachers have chosen different methods of review so that there will be the interest in variety.)

CHRISTMAS PROGRAM

December 25, 1938

It is supposed that all classes meet in general assembly for Christmas exercises. The Primary department, however, usually contributes to the program. Songs, poems, tableaux may be worked out, but it is advised to keep the spiritual side of the holiday

in mind. We believe Santa Claus really has no place in the Sunday School program. Such poems, songs and stories as the following are always good and may be helpful to you:

Why do bells for Christmas ring?
Why do little children sing?
Once a lovely shining star
Seen by shepherds from afar,
Gently moved until its light
Made a manger cradle bright,
There a darling baby lay
Pillowed soft upon the hay,
And the mother sang and smiled
"This is Christ, the Holy child";
Therefore bells for Christmas ring,
Therefore little children sing.

Better than all the Christmas gifts
Any of us can know,
Is the gift of Jesus to the world
Many, many years ago.

Go seek the poor and helpless ones,
The friendless and the sad
And while you try to help them all
You'll make your own heart glad.

We are all merry sunbeams
That shine right here to say
We wish to make a brighter,
A happier Christmas day.

The following stories are found in *For the Children's Hour*, by Bailey and Lewis:

"The Christmas Story."
"The Good Shepherd."
"The Legend of St. Christopher."
"The Legend of the Christmas Tree."

"How the Fir Tree Became the Christmas Tree."
"Tiny Tim," Dickens.

Songs:

Over a dozen Christmas songs can be found in *Songs For Little People*, Danielson & Conant.

WHAT NEED WE MORE?

By Lavon H. Cluff

There's music in a robin's throat;
There's vigor in the breeze;
There's cinema in clouds afloat;
There's solace in the trees.

There's glamour in the starlit blue;
There's romance in the moon.
And are not roses drenched with dew—
A morning's richest boon!

There's healing in a warm sunray.
Good earth yields that I eat.
A friend or so in whom I may
Confide—then life is sweet.

What need I else to succor me
And glorify my days?
What need we more, who walk the earth
Save God himself to praise?



KINDERGARTEN



NEW TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR DECEMBER, 1938

SPECIAL REVIEW PERIOD

Lesson 53. December 4, 1938

Children are naturally very appreciative. Our responsibility is to help them learn to express their appreciation by saying "Thank You" and by doing kind, thoughtful deeds for those who do so much for them.

In our lessons for the past month, the objective of each lesson has been "Thanksgiving and gratitude are best shown in words and deeds." Let us take the three pictures illustrating our November lessons from the set of Kindergarten colored pictures and place them in front of the children. Let us name two ways in which we show our thankfulness. Give the children the opportunity to select one of the pictures and tell the class the way or ways in which thanksgiving and gratitude are being expressed.

"Thank you day will soon be here,
But we'll say 'thank you' all the year."

Give each child an opportunity to tell of the ways in which he or she said "Thank You" on Thanksgiving Day and also how we can make each day a Thanksgiving Day for our very own parents and our Heavenly Father.

Sing in closing "Thank Thee For The World So Sweet"—p. 25 *First Year Music*, by Hollis Dann.

Note:

It is recommended that the true spirit of Christmas be preserved during this holiday season. Since Christmas day is the anniversary of the birth of Christ upon this earth and is celebrated by us in appreciation of God's great gift to us, let us stress the great lesson of giving because of love, such as God gave His only Son, and leave the Santa Claus element to the day school and the home to provide. Many a beautiful Christmas service of worship has been spoiled by the appearance of Santa Claus with gifts for all at the end of the session.

THE GOLDEN RULE

Lesson 54. December 11, 1938

Text:

Matt. 7:12; Matt. 22:34-41; *Life Lessons For Little Ones*—Second Year.

Objective:

"*Whatsoever ye would that men should do to you, do ye even so to them.*"

Songs:

- "The Christmas Babe," p. 14 *Kindergarten and Primary Songs*, Frances K. Taylor.
- "Snowflakes," p. 13 *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a little child. Class repeat.
Example: "Our Father in Heaven, we thank Thee for Thy kindness to us. Help us to be kind to others. Amen."

Song Practice:

"Christmas Night," p. 33 *Song Stories*, by Patty Hill.

Rest Exercise:

Dramatize children in the act of looking over their old toys to see which ones can be brought to Sunday School for little children who otherwise would get none. Pretend to mend and paint them. Also pretend to count the pennies that the children have been saving. Dramatize going to the store to buy a Christmas gift. Wrap the gifts in tissue paper. Pretend at bringing them to Sunday School. Give to the Bishop for distribution. (After this dramatization suggest that this be made a reality. Enter into this activity with a determination to teach the joy of giving through actually doing.)

Lesson Story:

"The Golden Rule."

Approach:

Christmas is such a jolly time. The air is full of happiness. Most of us are thinking of surprises for those we love and wondering what surprises are in store for us. But

the giving and receiving of gifts is not the only way in which we may know happiness. Jesus taught us that to be truly happy we must be just as kind to other people as we would have them be to us. Have bright eyes all of the time that see kind things to do.

Application:

The lesson story lends itself to a discussion of home problems and relationships. Usually as little children are to each other in their homes, they are to their little friends. The practice of thoughtfulness, generosity or selfishness is not confined to one place.

Jimmie, six years old, was getting dressed one bright, early morning. He knew how to lace his shoes and was proudly working at the difficult task. He had just put the lace through one of the holes, when he pulled it hard to tighten it and pop!—it broke right close to the hole. Surprised, Jimmy looked at Mother. What should he do now, he wondered. Before Mother had time to answer, Bob, Jimmy's eight year old brother, said, "Never mind, Jim. I'll show you how to tie a knot in the lace so that it will be just as good as before." Together the two boys worked until the shoelace was mended. Jimmie then finished lacing his shoe alone. Mother then said, "I'm proud of my two boys. It is good to help each other, especially when one is in trouble. Bob practiced the 'Golden Rule' this morning because he did for others the same as he would have them do for him, were it necessary. That is one of God's rules for happiness. Someday I am sure that Jim will be able to do something for Bob when he needs it."

Memory Gem:

"Make some one else happy;
Just try it and see,
And you'll be as happy
As happy can be."

Activity Period:

Cut out of magazines and mount pictures of children doing kind deeds for others.

Closing Song:

"Christmas Song," p. 42 *Songs For Little People*—Danielson and Conant.

THE GOOD SAMARITAN

Lesson 55. December 18, 1938

Text:

Luke 10:25-38; Matt. 22: 35-41; *Life Lessons For Little Ones*.

Objective:

"*Whatever ye would that men should do to you, do ye even so to them.*"—Matt. 7:12.

Songs:

- a. "Jesus Once Was A Little Child"—*Primary Ass'n Song Book*.
- b. "Christmas Cradle Song," p. 174 *Deseret Sunday School Song Book*.

Rest Exercise:

Check with the children concerning the little gifts that they were to bring to give to the Bishop for less fortunate children. Have a pasteboard box decorated with red and green paper, into which each child may place his gift. When all is in readiness send for the Bishop. Have a little child tell the Bishop that they are for him to give to little boys and girls to make them happy on Christmas day.

Lesson Story:

"*The Good Samaritan.*"

Approach:

Use the same approach that is suggested in the story, "The Good Samaritan" in *Life Lessons For Little Ones*. The following additional suggestions may be added. As the teacher shows the children pictures of boys, girls, men, women and little children who belong to different countries or communities, have the children observe their faces carefully. Notice that they are all like us, except that their clothes are different. Perhaps they eat different food and live in different kinds of houses, but all are God's children.

When Jesus was here, He knew that the Jews hated the Samaritans. Jesus was a Jew and the people who lived in Jerusalem were Jews. The Samaritans lived in a country called Samaria. Now Jesus knew that His words of happiness were for all people, the Jews, the Samaritans and all other people. So He gave His words of happiness to everyone who would listen.

One day a Jew, a lawyer whom many people knew, asked Jesus what he should do to live with God in Heaven. Jesus asked him what he thought he ought to do. The Jew answered, "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy mind; and thy neighbor as thyself."

Jesus told him that he had answered rightly. He told him that if he would do this he could some day live with God.

Now the Jew knew that he hated all the Samaritans. He knew, too, that if he hated

anyone, he could not love him too, Jesus had told him to love his neighbor as himself. He thought maybe Jesus could help him to find a way to do both, so he said, "And who is my neighbor?" Then Jesus told him the lovely story of the Good Samaritan.

Lesson Outline:

- I. Who Are Our Neighbors?
Jesus answers with a story.
- II. A Traveler Journeys From Jerusalem to Jericho.
 - a. Road is rough and dangerous.
 - b. Is robbed and beaten.
Left to die.
- III. Two Travelers See Him But Pass Him By.
 - a. A Priest.
 - b. A Levite.
- IV. A Samaritan Renders Assistance.
 - a. Sympathizes with him.
 - b. Binds up his wounds.
 - c. Takes him to an inn.
 - d. Leaves money for additional care.

Application:

Isn't that a beautiful way to live? Regardless of who it may be it is up to us to do all we can to make other people comfortable and happy.

There was once a boy scout who with other members of his troop went into a canyon, with permission of Forest Reserve officers, to get Christmas trees to sell. When they returned to the city they established themselves on a prominent corner and there sold the trees to the passers-by.

As Richard saw the shining eyes of admiring children, he had a thought. He mentioned it to his Scoutmaster and the other boys with whom he was working. When the boys were not busy selling trees they took loose branches and wired them onto a little tree that had quite a few bare places on it. When it was finished, it was as handsome as if nature had grown the branches that way.

But that was only the beginning for Richard. He took it home and told his Mother of his plans. His Scout friends did likewise. Soon an abundance of tree trimmings had been gathered. Not only that but lovely presents were wrapped in tissue and placed in a box near the tree.

On Christmas Eve, Richard and his friends went quietly to the home of a poor family in the neighborhood. They went to the back door and knocked. The father answered the door. Quickly the boys explained the pur-

pose of their visit. The father called the mother. How grateful they were.

Next morning a happy group of children blessed that home. Christmas as they had dreamed it was a reality.

Happier than any of these, however, were Richard and his friends. They had practiced the golden rule and had learned that "those who think of others most are the happiest folks that live."

Activity Period:

Cut Christmas tree or bells out of colored paper. On the cutout, paste a copy of this month's Memory Gem.

Closing Song:

"Silent Night," p. 87 *Songs For The Little Child*—Baker and Kohlsaet.

CHRISTMAS PROGRAM

(If the Kindergarten children are asked to actively participate on this program, choose those who otherwise seldom have the opportunity to be teachers. Give them this opportunity for service and development.)

The following songs, poems, and stories are presented for program selection.

Poems:

1. "Not for self, but for another
God would have us live each day."
2. "So of old the wise men watching
Saw a little stranger star
And they knew the king was given
And they followed from a far."
3. "Little wishes on white wings,
Little gifts, such tiny things,
Just one little heart that sings,
Makes a Merry Christmas."
4. "Up overhead, o'er the great world so high,
Twinkled the stars in the blue, quiet sky,
When long ago in a land far away
Jesus was born on the first Christmas Day."

Stories:

- "Why The Chimes Rang," by Raymond Macdonald Alden.
"Little Gretchen and The Wooden Shoe," in *Christmastide*, by Elizabeth Harrison.
"Christmas Candles," Fanny A. Wilkes—Nov. 1929, *Instructor*.

Songs:

See those suggested for the month,

CRADLE ROLL DEPARTMENT

DECEMBER, 1938

THE SHEPHERDS AND THE ANGELS

Lesson 10. December 4, 1938

Songs:

a. "Merry Christmas To You." (Sing to the tune "Good Morning To All," p. 3 *Song Stories*—Patty Hill.

b. "Little Christmas Song," p. 143 *Cradle Roll Lessons*—Louise Oglevee.

Prayer:

By a little child.

Example: "Thank you, Heavenly Father, for Jesus and this lovely Christmas time. Help us to make many people happy. We do this in Jesus' name. Amen."

Songs:

a. "That First Glad Christmas Night," p. 143 *Cradle Roll Lessons*—Louise Oglevee.

b. "The Child Jesus," p. 91 *Songs For The Little Child*—Baker and Kohlsaet.

Rest Exercise:

While the teachers sing the "Christmas Cradle Song" ("Oh, Hush Thee My Baby"), p. 174 *Deseret Sunday School Song Book*, have the children pretend that they are rocking the babies as they hold them in their arms.

Lesson Approach and Story:

Have with you several beautiful baby pictures. Play and sing "All For Baby," p. 40 *Finger Plays*, by Emilie Poulsson.

Isn't it fun to play with our darling baby brothers and sisters? They are Heavenly Father's gifts to us.

Long ago He sent the gift of a wonderful and precious baby to Mary. Mary's gift is our gift also. Jesus, for that was the baby's name, has brought great happiness to us by showing us how to be kind, loving and thoughtful.

Not only were Mary and Joseph happy on the night that Jesus was born, but our Heavenly Father sent angels to tell the wonderful news to some humble shepherds who were tending their sheep on a hillside near Bethlehem. (Continue with Lesson 10—"The Shepherds and the Angels." See also Lesson 3—"Shepherds Carry The Angels' Good News" in *Life Lessons For Little Ones*, the textbook for the Kindergarten Department.) A cutout called "The Manger Scene" is available at some of the dime stores and can

be used very profitably during the presentation of this lesson.

Activity Period:

Take to class the cutout of a little lamb for each child. Permit them to color them white with chalk. It is said by some people that the shepherds took a baby lamb with them when they went to worship the new-born King.

Closing Song:

"Thanks To Our Father," p. 97 *Songs For The Little Child*—Baker and Kohlsaet.

Prayer:

By a Teacher.

THE WISE MEN WHO FOLLOWED THE STAR

Lesson 12. December 11, 1938

Rest Exercise:

Christmas time is a happy time. We think of what we can do to make others happy and not what we will receive. For our Mothers we will each cut out a beautiful picture and mount it. For our Fathers we will each take some blank paper, put a pretty colored cover on it, and tie the top with a ribbon. Father can use it for writing notes in about his appointments, etc. Now let us wrap these in tissue paper, tie with ribbon and put in our drawer.

On Christmas morning we will get our presents, hurry to Father and Mother and with a big happy smile we each will say to them, "Merry Christmas with much love." Oh, how proud and happy they will be.

Now we hurry and dress. We take the bread crumbs and throw them to the hungry snow birds. As they twitter and fly around they are saying to us, "Thank You, Thank You. Merry Christmas to you too."

(Go through the motions of doing these things with the children as the little narrative is told.)

Lesson Approach and Story:

Review by means of the cutout entitled "The Manger Scene," available at most dime stores, the story of Jesus' birth and the visit of the shepherds. Continue with Lesson 12—"The Wise Men Who Followed The Star."

Activity Period:

Perhaps the gifts for Father and Mother,

spoken of during the rest exercise could be made at this time. It is the spirit accompanying the gift that gives to it its value.

THE BABY JESUS ON A JOURNEY

Lesson 13. December 18, 1938

Rest Exercise:

Next Sunday will be Christmas Day, the birthday of Jesus, Heavenly Father's own Son. We want all around us to be beautiful and everyone to be happy. Let us do our part by helping to trim the Christmas tree. Pretend that you are getting the box of trimmings from the closet. Help father put a base on the tree so that it will stand up. Help him put it in the corner where it is to stand. Assist in putting the trimmings on. Pretend that popcorn is being popped and strung for tree trimmings. Cranberries or other colored berries may also be strung and used.

Lesson Approach and Story:

By means of pictures and cutouts tell briefly with the children once more the story that never grows old. By this time they should be able to do much of the telling themselves, with you supplying the pictures to aid their memories. When the story of the Christ-child's birth, the adoration of the shepherds and the worship of the wise men has been retold with added color and enthusi-

asm, continue on with the story, "The Baby Jesus on a Journey," Lesson 13. So precious was the baby Jesus that Heavenly Father sent Him far away, so that no harm could come to Him. He had been sent here to teach all people to be loving, kind and good and in the far country He would be safe. When it was time for Him to return, Heavenly Father sent Him word.

(For added enrichment see Lesson 9—"Journeying Under God's Care," in the Kindergarten Department textbook—*Life Lessons For Little Ones.*")

For successful teaching in this department varied repetition is the secret.

Activity Period:

On a Christmas bell cut from red paper paste a copy of the following verse—
"Better than all the Christmas gifts
Any of us can know
Is the gift of Jesus to the world
Many, many years ago."

CHRISTMAS PROGRAM

December 25, 1938

If the Cradle Class children are asked to participate in the general program, have them sing one of the simple songs suggested previously for this month—for example, "Merry Christmas To You."



THE SNOOKS—7

By Olive W. Burt

Most careful people groan with pain
When in their mail, time and again,
Phrases like these each day appear:
"It don't", "He don't", "She don't"—Oh dear!

By many "doesn't" is preferred,
For here it is the proper word.

THE SNOOKS—8

Teachers are moved almost to tears
When in a little note appears:
"Please lend a book to John and I."
Why did Snooks say that? Why, oh why?

If they would only leave John out,
They'd say "to me" without a doubt.





THE FUNNY BONE



"True humour springs not more from the head than from the heart; it is not contempt, its essence is love; it issues not in laughter, but in still smiles, which lie far deeper. It is a sort of inverse sublimity, exalting, as it were, into our affections what is below us, while sublimity draws down into our affections what is above us."—Carlyle.

Not Sound Proof

Frump—Why did you wake me up out of a sound sleep?
Xceron—Because the sound was too loud.

Slight Acquaintance

Myrt: "Do you know her to speak to?"
Madge: "No, only to talk about."

Mistaken Identity

Mikhail—So you slapped his face when he told you your stockings were bagging at the knees?
She—Certainly. I didn't have any on.

The Easier Way

"Did he take his misfortunes like a man?"
"Precisely. He laid the blame on his wife."

Alphabetical Honors

"So your son got his B. A. and M. A.?"
"Yes, indeed but PA still supports him."

Back Seat Talk

"What's happened, George?"
"Puncture."
"You ought to have been on the lookout for this; the guide warned you there was a fork in the road."

Swept Off His Feet?

It was winter in the mountains. The kitchen was one of the few really warm rooms in the old house. He was courting. After he had returned from one of his many early evening calls, his own family asked how he liked the young lady. "Like her first rate. She swept all around me and never asked me to move."

Secret Desire

Teacher—"And what is your great ambition when you grow up, Bobby?"
Bobby—"To wash my Mom's ears."

Once Enough

A proud parent called up the local newspaper and reported the birth of twins at their house.

"Will you repeat that," asked the girl who answered the phone, failing to get all the details.

"Not if we can help it," was the quick reply.

Watered Socks

Boogy—Why do you have your socks on wrong side out?

Woogy—My feet were hot and I turned the hose on them.

Not Enough Time

Boogy—When that elevator fell with you I suppose all your sins flashed before your eyes?

Woogy—Well, not all—you see, we only dropped five stories.

Practically Always

"What is home without a mother?" said the good-looking young man.

"Well," replied the sweet young thing, "I am tonight."

He Wondered Where

A farmer ran in to tell a neighbor that his wife had suddenly gone insane. "I don't know where she could have caught that insanity germ," he added. "She ain't been outside our kitchen for 25 years."

Detour

Comrade Harry Moses writes us about a boy who could not pronounce the letter "r" correctly. His teacher, trying to improve the lad's speech, asked him to repeat:

"Robert gave Richard a rap in the ribs for roasting the rabbit so rare."

After a moment's thought, the boy said: "Bobby gave Dick a poke in the side for not cooking the bunny enough."



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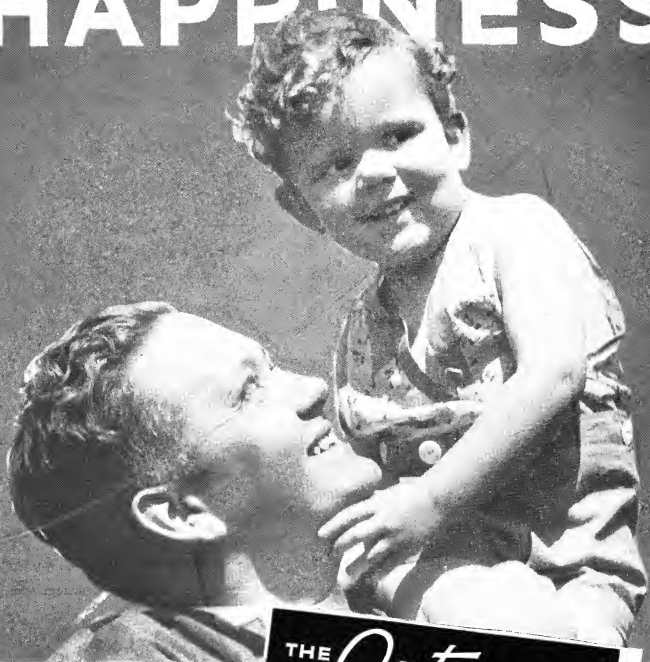
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